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TREATISE
Of the USE of
FLOGGING

In Venereal Affairs :

ALSO

Of the OFFICE of the
LOINS and REINS.

Written to the Famous CHRISTIANUS
CASSIUS, Bishop of *Lubeck*; and Privy-
Councillor to the Duke of *Holstein*.

By JOHN HENRY MEIBOMIUS, M. D.

Made *English* from the *Latin* Original
By a PHYSICIAN.

*Delicias pariunt Veneri crudelia Flagra ;
Dum nocet, illa juvat ; dum juvat, ecce nocet.*

To which is Added,

A TREATISE of HERMAPHRODITES.

L O N D O N,

Printed for E. CURLL, in *Fleet-street*, 1718. Price 3 s.

Where may be had,

The CASES of IMPOTENCY; and EUNUCHISM
and ONANISM Display'd, in 7 Vols. Price 18 s.



THE
TRANSLATOR'S
PREFACE.

BOOKS which treat upon Subjects of this curious Nature, being as liable to the Censure of the Injudicious, as to the Praise and Admiration of the truly knowing, it may not be amiss to premise some Observations to the Reader, in Defense of this Work.

The Author himself was a Man of great Reputation, an eminent Physician, and an excellent Philologer;

The Translator's

and had he foreseen any ill Effect from a Treatise of this Sort, he would have hardly risqued his Fame and Practice, by suffering it to be Published. A Bishop desired him to write it, and took Care to spread it into as many Hands as Printing could; and it was attended with the Improvements of two eminent Physicians in the last Edition *. But it may be objected, that it was wrote in a Language only familiar to the Learned, so that it could do no Harm in that Tongue, as if Learning was a Charm for Human Infirmities, and Latin and Greek could conjure down the Vices and Passions of Mankind. Alas! we find neither Learning nor Learned Ornaments are Proof against Humanity,

* Thome Bartholini, Joan. Henrici Meibomii, Patris, Henrici Meibomii, Filii, De Usu FLAGRORUM in Re Medica & Venerea, Lumborumque & Renum Officio. Francofurti, ex Bibliopolio Hafniensi Danielis Pauli, Bibl. Reg. 1570.

and

P R E F A C E.

and there is no more sanctifying Quality in a Coat of one Colour than another. The Devil of the Flesh works in Black as well as Red.

In Fact it is true, the Fault is not in the Subject Matter, but the Inclination of the Reader, that makes these Pieces offensive. He who will deter People from Vice, must make it odious by explaining its Consequences, which is effectually done in this Treatise. The chastest Ear in the World is not polluted by a Relation of the Prodigies in Lewdness, nor ought any Man to be offended at a Naturalist who searches into the Causes of the Distemper, and shews how they may proceed from the Springs of Nature her self, without having Recourse to Fancy, Fiction and ridiculous Diabolical Inchantments.

That the Use of Strokes and Seripes should have an Effect upon the languid Organs after our Author's

The Translator's

thor's Manner of Reasoning, is no Wonder at all to the Learned, tho' the Ignorant perhaps may be startled at the Assertion. I crave Leave to fortify our Author's Observations by a very common one, used among our selves. It is the Custom when a Stallion will not readily cover a Mare, to beat him with Staffs upon the Back, and so quicken the Circulation of the Blood, and stimulate the Parts of Generation to a Compliance with the Purpose of Nature. The Effect is plain, and the Argument will hold in Proportion with the Human Species..

I am here tempted to say something of a more dangerous and modern Improvement on the Art of Lewdness, of which I know one or two remarkable Histories, and perhaps when I have finished the Physical Reasons of its Effects, the World may see them Published. In the mean Time the Hanging-Lechers are desired

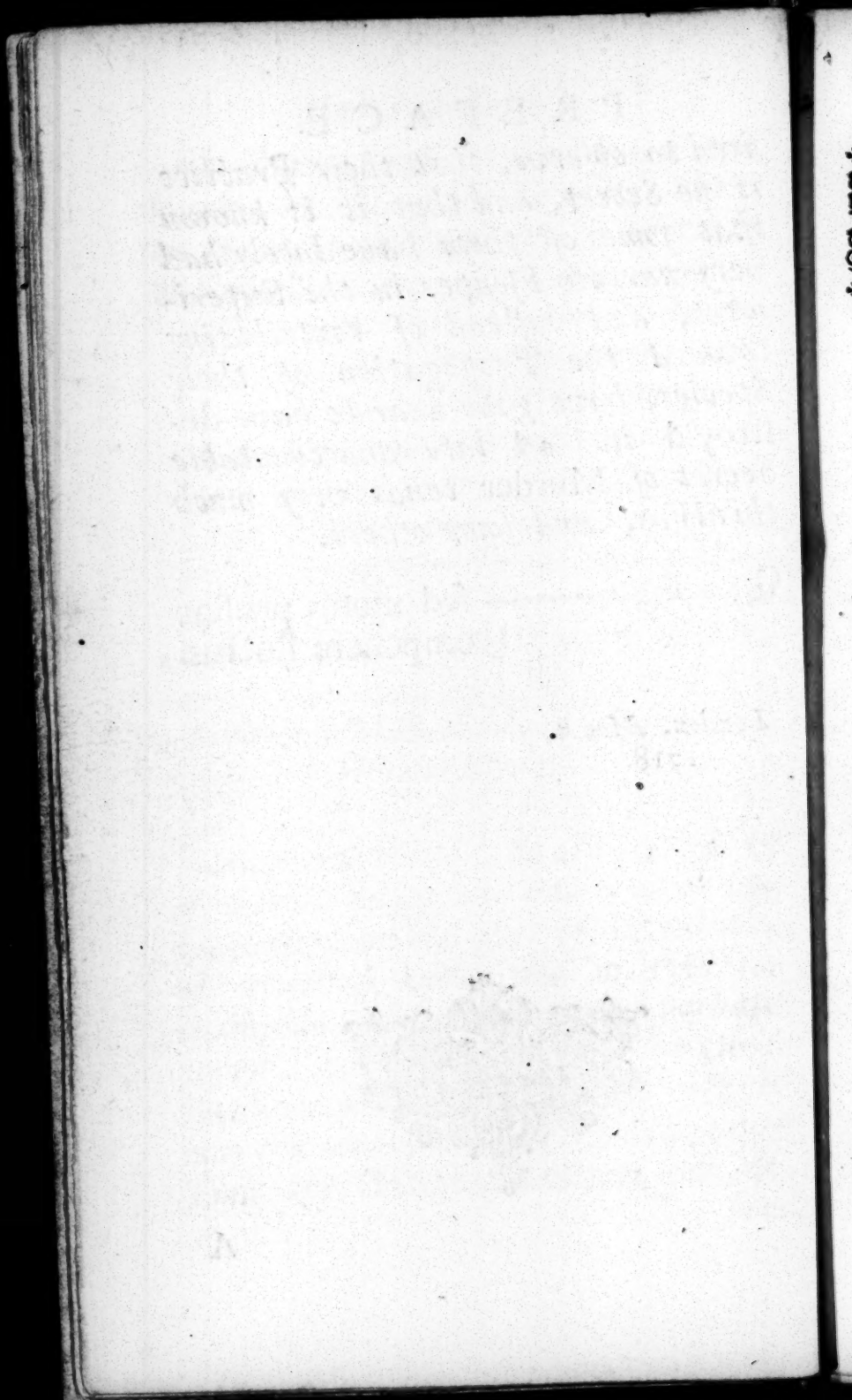
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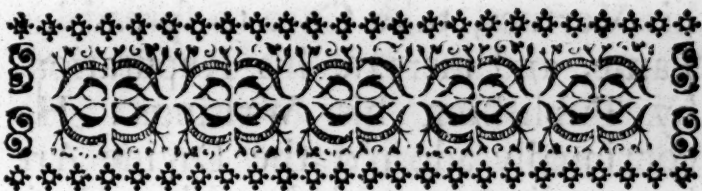
sired to observe, that their Practice is no Secret, and that it is known that some of them have lately had very narrow Escapes in the Experiment, and instead of contributing toward the Propagation of their Species, have gone near to have destroy'd it. A late unaccountable Secret of Murder tends very much this Way, and some others.

Quos Ego----- fed motos præstat
[componere fluctus.

*London, May 5,
1718.*







A
LETTER
FROM
THOMAS BARTHOLIN,
On the Medicinal USE of
RODS.

TO HENRY MEIBOMIUS.

YOUR Father *John Henry Meibomius*, deserves to be reckon'd among the principal Ornaments of the Age; but you, who are the Heir and Successor of his

2 *Of the Use of FLOGGING.*

his Vertues, take Care to spread his Fame, and increase his Reputation, by Publishing his Writings: He continually adorn'd the Divine Art he peculiarly profess'd with a Variety of Learning, nor do you take less Pains than your Father to obtain the Name of a Learned Physician. The Writings of your Father already publish'd upon *The Oath of HIPPOCRATES*, and *The Life of MECÆNAS*, prove how great a Man he was. You give a promising Earnest to Posterity what a Son you are, by publishing to the World your Father's Lucubrations now in your Hands, and worthy the most Curious Eye, taking Care to increase them with your own excellent Additions. Among the vast Compass of your Father's Learning, and his more serious Studies, he sometimes descended to Things of less Moment, and wrote at the Instance of the Great CHRISTIANUS CASSIUS, (whose Memory will be always grateful

Of the Use of FLOGGING. 3

ful to me) a *short Dissertation* collected from Antiquity, of the *Medicinal Use of FLOGGING*. This Treatise, my Bookseller, excited by the uncommonness of the Subject, had a mind to Reprint, and desired some Additions to it from me; I referr'd him to you, the Son of the Author, Professor of Physic in the University of *Juliers*, and, by the Example of your Father, conversant in all kind of Literature and Antiquity, as being more nearly concern'd in the Reputation of your Father's Writings, and it not being to be expected, that a Book which shines so much in the Contents of its Author, should receive the least Ornament from my Hand: But altho' you was not wanting to your Father's Fame in sending back the Book, enlarg'd with many Additions, together with an elegant Epistle, yet PAULLINUS, my Bookseller, with a View of making an honest Gain, has intreated me to add

B some

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some few Observations, which he fancies I have always ready by me on all Occasions; that I might not baulk his Hopes, nor fail in the Duty I owe to the MEIBOMIUS's and CASSIUS's, and to profit the Public too,

Communis ista pluribus causa est Deis.

That common Care of ev'ry heav'nly Power.

I have, among my other Studies, which my Friends know I am employ'd in, collected a *few Twigs* to add to your *Bundle of Rods*, and Dedicate 'em to yours and your Father's Honour. Few, before you have taken Notice of *the Use of Rods in Physic*; it is certain very few care for them, since gentle and easy Methods please our Patients best, and they are startled at severer Medicines, tho' the Condition of Mortality is such, that even when we desire to use 'em most gently, we very often neither can nor dare. HIPPOCRATES's Chains
are

USE of FLOGGING. 5

are now and then to be call'd in, and a severer Discipline is to be used to obdurate Distempers.

Strokes and Stripes of *Rods* most effectually cure those who dissemble Diseases; it has often happen'd, that Persons who have sham'd an *Epilepsy*, have grown well, and been cur'd before they were Sick, by this sharp and wholesome Remedy. It has done good too as preventive Physic, by hindring others from imposing Distempers upon the World. I have known lazy Servants, who have dissembled some strange Distemper, return to their Business by this Discipline. We can the less doubt that Strokes contribute to the Cure of real *Bodily Distempers*, since they Cure those of the *Soul*. From hence it is that you may see in *Italy* in *Lent-Time*, the *Order of Floggers*, expiating the Sins of their past Lives by swinging Strokes and Wounds upon their Backs, like those in the Rites of *CYBELE* of old, who

6 BARTHOLIN of the
as CLAUDIAN says (Book I. in
Eutrop.) used,

— *pectusque illidere pinu*
Inguinis & reliquum Phrygiæ abscindere Cultris.

To wound their Breasts, their *Phrygian* Knives display,
And cut the Pounders and the Nerve away.

Such among the Heathens were the
Syrian Floggers, who punish'd them-
selves for their Crimes, or were hir'd
by others to do it, by stoutly Flog-
ging with a knotted Whip, as A-
PULEIUS describes them in the
VIIIth B. of his *Metamorphoses*. CIR-
CE's Rod was of another kind, that
transform'd the Human Minds of
ULYSSES's Companions into Beasts,
particularly Hogs, according to HO-
MER in the Xth *Odyssy*. But this
is all Magical Stuff, yet the Moral
of it proves that some return to their
Senses by Blows, and others lose
them. The *Metamorphosis* is certain,
but the Form is different, tho' nei-
ther the one nor the other can be
done

USE of FLOGGING. 7

done by Enchantment. I my self have seen several corrected with Rods by the Priests at *Padua*, who were thought to be possess'd with an evil Spirit; but who, as the Physicians rightly observe from the Similitude of their Symptoms, had really *Epileptical-Fits*, and to such Persons Flogging could do no harm, because it rais'd the natural Heat of their Bodies. The Man possess'd with the unclean Spirit in *St. Mark*, Chap. 5. cut himself with Stones; and *St. Paul* complains, in the Ild Epistle to the *Corinthians*, that he was buffeted with Fists, or Joints of the Fingers, as *Martinius* in his *Etymologies* explains the Word *κόλαρον* from *Varinus*, tho' *Haymon*, Bishop of *Halberstad*, thinks this Buffeting should rather be expounded by the Fires of Lust, kindled by the Devil, than any Pain in the Head. That *Flogging* was us'd in the Cure of Distempers formerly; *Meibomius* proves by various antient Authorities, and that,

when there was no room for more moderate Remedies; for whipping with Rods, among the Romans, was us'd for flagrant Crimes, and as the proper Punishment of Slaves, whereas only Freemen, as an Argument of lighter Punishment, were corrected by Blows of Sticks, as *Brissonus* largely proves in his *Antiquities*. The Passage in *Cælius Aurelianus*, concerning *the Cure of Madnefs*, is a very elegant one, and is but slightly cited by your Father, the Great *Meibomius*, and therefore I shall dwell upon it a little longer, in order to make it a more effectual Remedy, altho' *Cælius* speaks it from the Judgment of others, not his own, and particularly that of *Titus*, the Scholar of *Asclepiades*, whose Life we expect from that desirable Work, *The Lives of the PHYSICIANS*, which you have promis'd us from your Father's Papers. The Words of *Cælius* are these, *Others order them to be disciplin'd with Rods, that*
their

USE of FLOGGING. 9

their Understanding being as it were quite banish'd; they may come again to their SENSES: Whereas the Whipping of swell'd Parts, only makes them the Rougher; and when their Fit begins to cease, and they recover their SENSES, they are still vex'd with the Pain of the Whipping. So it stands in Rouvillius's Edition, which is that I make use of; but your Father reads it, *To banish their Madness, and make them recover.* Now Cælius, who was a Methodist in Physic, laughs at that manner of Cure, partly because the swell'd Parts would be made rougher by the Strokes and Stripes, and the Pain remain even after the Cure, and partly because the Cure does not respect the Part affected; for he says, *If as Reason requires Assistances to be given to the Parts affected, and those nearest to them, they will be oblig'd to strike the Face and Head.* But Distempers of the Head are more increas'd by Blows, that Part being hurt by the least

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least external Force: And yet this Medicine of *Titus's*, altho' somewhat harsh, has its Use; for he is not afraid of raising the Heat, because Madness is without a Fever or a small Pulse, which distinguishes it from a Frenzy. So it is the fear of Pain, which keeps the Patient within the Bounds of Reason. Thus I knew a very honest Man, who was often Mad, forc'd by the Threatnings and Blows of a stronger Person, to lye as quiet as a Lamb. But the Method of the relaxed Parts is different, which are rais'd by being struck with Blows, and provoking the Pain and Heat; and yet the same *Caelius* won't allow *Themison*, that the Parts affected in this Case are to be struck with a *Ferula*, because he thinks they may be cured better, and re-corporated by Bathing in salt Water. But under favour of this Methodist, as salt Water may be properly substituted instead of the *Ferula*; so both kinds of Remedies ex-

cite

USE of FLOGGING. II

excite the Sense by their Acrimony, and Re-corporation follows both; whatever the *Ferula* effects, the salt Water does, which, as *Diascorides* says, is warm and Acrid. And with *Celsus* all salt Things are Acrid: From whence *Scribonius* uses the Plaster *Marine* for the renewing of old and callous Ulcers; for the relaxed Parts are rather stupified than reviv'd by gentle Applications. Strong Frictions, Strokes, and Punctures are what must make them swell and rise again; and yet there is a Moderation to be used in this Point, as *Galen* prescribes, as striking the macerated Parts with small *Ferulas* lightly tinctur'd, till they are rais'd by degrees. By this Method, a Dealer in Slaves in a short Time plump'd the Buttocks of a Boy, who was almost consum'd with Hunger, using daily, or at least every other Day, a moderate Percussion of the Parts. If *Caelius* is terrified by the Pain of Rods, there are other Remedies at hand

hand in *Ægeneta*, Chap. XII. such as a Sheep-skin fresh drawn, and still worn apply'd to the Part; besides others observ'd by *Ætius*, *Galien* and *Avicenna*. *Apuleius* tells us, That the effeminate *Syrians* arm'd themselves by a Preservative against the Pain of Whipping; and *Beroaldus* guesses, that this Preservative was holding their Breath, * which he proves from *Pliny* to be the Contrivance of an Animal call'd *Meles*; these Creatures using upon a Fright to stretch and swell up their Skins, and so remain insensible to the Bites of Dogs, and Strokes of Men.

This Cure by *Whipping*, although it may seem rough, yet ought not a Physician to abstain from it, if it has a good Effect. *St. Austin*, in his 50th Epistle, speaks elegantly to this Purpose, *A Physician is uneasy to a Patient in a Frenzy, and so is a Fa-*

* This is still practis'd in most Schools.

USE of FLOGGING. 13

ther to an unruly Son; the one by
 tying him down, the other by Whip-
 ping, but both by loving them; but
 if they should neglect them, and suf-
 fer them to perish, that false Clemency
 is rather a Cruelty. Socrates in the
 Gorgias of Plato says, That a Phy-
 sician should not indulge his Patients
 in their Appetites; or use many and
 high Meats. For, as Tertullian a-
 gainst the Gnosticks, says, That part
 of Medicine, in which Lancets, Cau-
 teries, Burnings (and we may add
 Stripes) are concern'd, is a kind of
 Barbarity, and yet to be cut, burnt,
 extended, bitten, are not therefore
 Evils, because they bring useful Pains,
 nor are they to be forbore, because
 they make us uneasy, but because they
 necessarily make us uneasy, they are
 to be used. The good Effect excuses
 the Horror of the Application; for
 Things are not to be esteem'd Good
 or Evil by Pain or Pleasure but by
 their Usefulness and their Un-use-
 fulness. All Things therefore ought
 to

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to be born with by the Direction of
a Physician, according to that ancient
Form or Sentence, *Go Lictor, or
Slave, bind his Hands, beat him, cover
his Head, and (all but the last)
hang him upon the Tree.* This is
the Reason that *Martial*, Book II
Ep. 17. among the Instruments of
the Barbers, reckons WHIPS.

*Tonsrix Suburra faucibus sedet primis,
Cruenta pendent qua flagella tortorum.*

The Suburb-Barbers at the City's end,
Where Flogging-Whips in bloody Knots depend

For their *Whips* were roughen'd and
harden'd, by twisting the Wool in
strong Knots, to increase the Sense of
Pain, and leave Marks under the
Skin, as if impress'd by Stings of
Bones of Animals, or as *Apuleius* ex-
presses it, *imprinted with the crooked
Hoofs of Sheep*: So that 'tis no
wonder that CATULLUS in his
XXVth Epigram to *Tballus*, when
he threatens the *Whip* to his Hand

and

USE of FLOGGING. 15

and Sides, calls them *burnt* or *branded*.

Ne Laneum latusculem, manusq; mollicellas.
Inusta turpiter tibi Flagella conscribillent.

For fear the scribbling *Whip* should *brand*
 Your tender Side, and Lady-Hand.

But let the Antiquaries look to this Point. The Physician is sometimes forc'd to as rough a Remedy; for, as *Seneca* rightly observes, *The Medicine then begins to have an Effect on insensible Bodies, when they are so handled as to feel Pain.* In a Torpor, or Numbness of the Limbs, instead of Nettles, which as *Columella* says, are so Astringent, if made use of as to kill young Geese. Our Country-Men here, pick the Feathers off of the Breasts of *African* Hens, and sting them with Nettles to make them set upon their Eggs the more readily. When the Swallowing is obstructed by a Bone, or something else sticking in the Passage of

C the

16 BARTHOLIN of the

the Throat, we clap the Patient lustily upon the Back, with a design to force out that way the obstructing Matter. If the Bone of the lower Jaw is either by immoderate Laughter or Yawning dislocated, it is reduc'd by a hearty slap on the Face, which very often causes Mirth in Company. Among the *Insubres*, as I have prov'd in my *Cento of Histories*, the dead *Fœtus* is extracted from the Mother by compressing the Belly strongly, or striking it with Wooden or Steel-Balls. I have observ'd that Boys, and Men too, have been cured of pissing in Bed by Whipping.

Your Father has prov'd by many Examples, how much FLOGGING prevails in *Venereal Affairs*, which I have no occasion to respect, or offend the Ears by a second Reading, although I knew a Person at *Venice*, who could not be solicited to a *Love-Encounter*, any way, but by the Blows of his Mistress's Fist, as

CUPID

USE of FLOGGING. 17

CUPID, formerly in ANACREON, forc'd People to follow him by striking them with a Wand of *Hyacinth*. We may observe, for the Illustration of this Argument, that not only *Men* are excited to unlawful and unseasonable Pleasures by FLOGGING, but *Women too*, are rais'd and inflam'd by Strokes to a more easy Conception. This was known to the *Roman Ladies*, who offer'd their Hands to be whipp'd by the *Luperci* to promote Conception. JUVENAL speaks of this Ceremony in his *Ild Satire*.

——— *steriles moriuntur, & illis*
Turgida non prodest condita pyxide Lyde;
Nec prodest agili palmas præbere Luperco.

Barren they dye, a lovely *Lyde* mocks
 their Hopes, tho' pictur'd Teeming in the Box;
 in vain, before the quick *Lupercal-Band*,
 they wish Conception from the Passive Hand.

Now there is an easy Reason why
 the striking of the Palms should for-

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ward Fecundity in the Roman Ladies, without having recourse to Superstition, to be drawn from the Circulation of the Blood: For the Blood growing warm in the Hand from the Strokes receiv'd, runs back to the Heart, and from thence by the Arteries to the Womb, which being thus inflam'd is excited to Lust, and dispos'd for Conception. As to the *Ferula* it self, which was made use in the Feast of the *Luperci*, *Festus Pompeius* describes it thus. The Romans call'd the *Luperci Crepi* from the *Crepitus*, or Noise, which they gave in the Action of Striking for it was their Custom, at that Feast to run about naked, and strike at the Women they met with a *Ferula*; now this *Ferula* was made as *Dempster* conjectures, of a Cover of Skin or Hide, and that either of a Dog or Goat, either to increase the Sound, or the Pain. *Plutarch* call'd that kind of Striking a *Purgation* and I remember I have read the Verses in OVID.

USE of FLOGGING. 19

*Excipe fecunda patienter verbera dextra,
Jam Pater optati nomen habebit avi.*

Of the Right Hand the fruitful Lashes bear,
And glad your House and Father with an Heir.

JUVENAL in the Passage before
cited, ridicules these Strokes; and
PRUDENTIUS, in his *Roman-*
Martyr, Satyrizes it as a foolish
Custom.

*Quid illa turpis pompa? nempe ignobiles
Vos esse monstrat, cum Luperci curritis.
Quem servulorum non rear vilissimum?
Nudus plateas, si per omnes cursitans
Pulset Puellas verberare iestas ludicro.*

What means that foolish Pomp, that filthy Show,
When thro' the Streets the mad *Luperci* go?
It shows you vile, and mean, as you behave,
For who can think him other than a Slave?
Who Dancing thro' the Town the Dames provokes,
To fancy'd Pregnancy, by foolish Strokes.

We have before shown how this
Custom might be warranted from a
Natural Reason, tho' the *Luperci*
C. 3 might

might have a Trick at the Bottom, who struck the Women with other kind of Weapons than the *Ferula*, as *Cardan* imagines. Among some Nations, such as the *Persians* and *Russians*, the married Women take it as a Token of Love from their Husbands to be soundly beaten. *Barclay* says of the *Russian Wives*, That they estimate the Kindness of their Husbands from the Strokes they give 'em and are never more happy in their Opinion, than when they have met with a Man of a barbarous Temper. *Olearius*, that great Traveller, denies that he met with any such Thing; but *Barclay* confirms it by a very singular Instance, which I shall take the Liberty of repeating, A certain vulgar Fellow, and if his Name is of any Moment in such a Trifle, he was call'd *Jordanes*, had travell'd from Germany to Muscovy: There he settled, and liking the Place, married a Wife in the Country; the Woman he very much lov'd,

and

USE of FLOGGING. 21

and desiring by all means a mutual Affection from her, observ'd her still Melancholly, with down-cast Eyes, often sighing, and betraying other Signs of a discontented Mind. But when her Husband enquir'd the Cause of her Affliction, affirming, that he was not wanting in any Instance of Love and Respect. Yes, replies the Woman, are not you a notable Dissembler of Love? D'ye think I don't know how Despicable I am to you, and immediately fell into a Fit of Sighing and Crying? The Man quite astonish'd, began to embrace her, and persist in asking her if he had offended in any thing; that perhaps he might, but he would make her amends for the Future? In answer to this, she said, Where are your Blows and Beatings, the Proofs of your Love? Sure it is, that in this Country they are the only Instances of the Care and Affection of Husbands. When Jordanes heard this, his Amazement at first hindred his Laughter, but

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but soon after, when both were over,
 he thought it for his Interest to use
 her as she had prescrib'd, and not
 long after took an occasion to beat
 her; and she growing into good Hu-
 mour by the Influence of the Cudgle,
 from that Time first began to Love
 and Esteem her Husband in earnest.
 Petrus Petraus, in his Chronicle of
 Muscovy, tells the same Story, with
 this Addition, That Husbands usu-
 ally provided Whips, after their
 Weddings, for the same Purpose,
 and reckon 'em among the Household
 Goods of the Family. Perhaps we
 may draw a Reason from what has
 been said of this Bitter Sweet-Love
 for these Beatings are not used by
 way of Correction or Amendment
 For bad Women (if there are any
 such) are neither to be restrain'd by
 Threatnings or Passion, no, nor
 you were to beat out their Teeth
 with a Flint, as *Simonides* expresse
 it, in his *Fragments* preserv'd by *Sto-
 baeus*; but a good Husband is so far
 from

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from tormenting the dear Bosom of his Wife with Strokes, that he had rather do as the Man in SENECA did, afflict himself, and make his Wife suffer by Proxy,

I have determin'd, as well as your Father MEIBOMIUS has, that by the *Flogging* of the *Loins*, and heating the *Reins*, the Matter of the Seed is either quickned or increas'd, and how that should be perform'd by the Circulation of the Blood in the *Reins*, I have long since shewn in my *Anatomy Reform'd*, from *Sen-nertus*, *Othafius* and *Wormius*; all which, if it will not satisfy the Learned, I have nothing to do but to have recourse with you to the common Cause, the Heat of the Blood, inflam'd by the *Flogging* of the *Loins*, to increase the Warmth of the *Reins*, and provoke a *Vene-real Appetite*. From hence, the supine situation of the Body contributes to *Emissions* in Sleep, by irritating the Heat of the *Loins*, from
hence

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hence the same Parts are provok'd to *Venery* by violent *Frictions*, a Pleasure which cost a certain Gentleman his Life at *Paris*. Lastly, from hence, we apply cooling Medicines to the *Loins* in a troublesome *Gonorrhœa*. *Actuarius* applies Plaisters to the *Reins*, which strengthen and yet do not at all heat. But *Oribasius* applies Plates of Lead to the *Loins*, and in this Case distinguishes the *Loins* from the *Reins*: For in his Fragment Of proper Diet for all Seasons of the Year, which was first publish'd at *Basil* by *Albanus Torinus*, 1528. He seriously advises against cooling the *Loins* too much, for fear of cooling the *Reins* by that means. I shall say no more of the Office of the *Reins* towards the Generating of the Seed, -because the famous *Wallæus* has call'd it in question from the Principles of Circulation, and he was a Person whose Scholar I shall always be proud to own myself. That was a Heresy of those Times,

USE of FLOGGING, &c. 25

Times, which had many Followers,
and many Masters, and beginning
with great Heat, was sensibly ex-
tinguished. Now the Curiosity of
the Ingenious is turn'd another way,
and new Employments succeed the
old, since the Learned PHYSICI-
ANS have begun to search with
more eagerness into the hidden Se-
crets of the Human System, and not
to rest contented with Discoveries
which were hitherto rather believ'd
than demonstrated. Farewel.

from my Seat
at Hagestadt
October 24.
1669.

J. BARTHOLIN.

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OF THE
USE
OF
FLOGGING.

RECEIVE at last, my
dear Friend *Cassius*, the
Essay I promis'd you over
a Bottle, upon the un-
common Subject of the
Use of Rods, and the
Consequence of that Subject, *A Dis-
course of the principal Offices of the
LOINS and REINS*. You may re-
member I engaged to send it you, when
we supped together with our intimate
Friend, *Martin Gerdesius*, Counsel-
lor to your most excellent Prince, and
your Collegue. I can't well recollect
B the

2 Of the Use of FLOGGING.

the first Occasion of it, any farther
 then that I affirmed, that Stripes and
 Strokes were of use in the Cure of some
 Distempers, which both of you look-
 ed upon as a Paradox: Upon which
 I began to assert the Truth of my
 Observation from Experience, and
 appeal to the Physicians, who, in
 many of their Writings, affirm the
 same. For Instance, it is long since
Titus, a Disciple of *Asclepiades* (who
 flourished in *Augustus's* Time, as I
 have shewn in the Lives of the Phy-
 sicians) directs us in his Book on the
 Soul, that *Madmen are to be mana-*
ged by Stripes and Elows, and their
Senses to be recovered by that Dis-
cipline. *Cælius Aurelianus*, in his first
 Book and fifth Chapter, on the Re-
 gulation of the Passions, informs us,
That it was no uncommon Thing to
order Persons grown Melancholy, or
Mad for Love, to be beaten and
corrected; and that the Method very
often answered, and brought the Pa-
tients to a right Use of their Rea-
 son.

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son. Rhases, in his 1st Book and 4th Chap. on Continnence, frequently cites an eminent Jewish Physician, who when all other Means were unsuccessful, directs those Mad for Love, to be bound and beaten stoutly with a lusty Fist, nay, and to repeat the Experiment often, if a good Effect did not immediately follow; since (as he merrily applies the Proverb) it is not one Swallow that makes the Summer. Ant. Guainerius, in his Practical Treatises, Cap. 109. agrees with the Opinion of Rhases. Valeriscus de Taranta is of the same Side of the Question, Chap. 11. and I shall cite his very Words, If the Patient be young, let him be flogged on the Posteriors with Rods; and if the Madness is not so cured, let him to be put into a dark Hole, and dieted on with Bread and Water 'till he returns to his Senses, and let this Discipline be continued. If we believe Seneca in his 6th Chap. v. 11. Of Benefits, some Quartans have been cured by

B 2

Blows,

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Blows, perhaps from the Strokes warming the viscid bilious Humours, and dissipating them by Motion, as *Lipsius* rightly conjectures in his Commentaries. *Hieronymus Mercurialis*, in his 4th Book, Cap. 9. On the Art of Exercise, tells us, Other Physicians advised lean Persons to be whipped, in order to plump their Bodies: And *Galen*, in his 12th Book, Cap. 6. Of the Method of Physic, proves the Truth of the Experiment a long Time since, from the Example of those who dealt in the Sale of Slaves: For it is certain that the Flesh is raised by that Practice, and so the Food is more forcibly attracted to it; besides, it is a vulgar Observation and Experiment to cure relaxed Limbs, by the whipping them with Rods of Nettles, and so forcing the Heat and Blood into the cold and deaden Parts of the Body; besides which, *Themison* advises the striking them with a *Ferula*, as appears from Book the 2d,

Chap.

Of the Use of FLOGGING. 5

Chap. II. of *Cælius Aurelianus*. *Elidæus* of *Padua*, in the 282. of his Medical Observations, does not scruple to forward the Eruption of the Small-Pox, to order the tender Bodies of Infants to be stung with Rods of Nettles. *Thomas Campanella*, (a Monk of the Order of the Preachers) whom I formerly knew at *Naples*, tells us an almost incredible Story of the Use of Blows in an Obstruction of the Belly: He says in his 3d Book, Cap. 9. of *Physic*, That a Prince of Italy, famous for his Skill in Music, could never go to Stool, unless when beaten by a Servant whom he kept for that Purpose. He adds, That this Effect might follow from Fear, forcing the Spirits into the Intestines, which Reason I shall not dispute at present.

But what you could not so readily believe upon my Affirmation, was that there are Persons who are stimulated to *Venery* by Strokes of Rods, and worked up into a Flame of Lust by Blows; and that

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the *Part*, which distinguishes us to be *Men*, should be raised by the Charm of invigorating Lashes. But I will convince you, my Friend *Cassius*, that it is so, and when I have proved, by the Testimony of no vulgar Authors, that there are many Experiments of the Truth of it, I shall add some Reasons and Arguments why others have conceived it, and I think it possible and practicable. I shall not now make many Words of the stinging the Parts with young Nettles. For *Monytius Taventius*, in his 2d Book of *the Organs of Generations*, asserts, 'That if Sterility is suspected from the Shortness of the *Penis*, that the Defect may be amended, and the Part extended by the Use of that Discipline. Besides your admired *Petronius* prescribes the same Method to excite a languid Inaptness to Pleasure. *Eucolpio*, in the Words of the Author, says, " That Part
" of my Body, in which I was
" for-

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formerly a very *Achilles*, was quite languid and dead, it retired, cold as it was, colder than Winter, into my Belly; and cover'd with a thousand Wrinkles, and all look'd more like a Bag of Leather in the Water, than a Man." When *Enochea*, the Priestess of *Priapus*, had promised him, that she would make it as stiff as a Horn, she mixes up the Juice of Water-Cresses with Southern-wood, and besprinkles his Thighs; then she takes a Rod of young Nettles, and gently stings all the Parts from the Navel.

But I am to give you an Account of a rougher and stronger *Flagellation*; and the first I shall cite upon this Head, is *Johannes Picus*, Count of *Mirandola*, who flourished about a Century and a half ago. He in his 3d Book, against the *Astrologers*, Chap. 27. relates this of an Acquaintance of his, "There is now alive, says he, a Man of a prodigious, and almost unheard of kind of Lecher-
ry:

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“ ry: For he is never inflamed to
“ Pleasure, but when he is whipt;
“ and yet he is so intent on the
“ Act, and longs for the Strokes
“ with such an Earnestness, that
“ he blames the Flogger that uses
“ him gently, and is never thoroughly
“ Master of his Wishes unless
“ the Blood starts, and the Whip
“ rages smartly o’er the wicked
“ Limbs of the Monster. This
“ Creature begs this Favour of the
“ Woman whom he is to enjoy,
“ brings her a Rod himself, soak’d
“ and harden’d in Vinegar a Day
“ before for the same Purpose, and
“ intreats the Blessing of a whipping
“ from the Harlot on his
“ Knees; and the more smartly he
“ is whipt, he rages the more eagerly,
“ and goes the same Pace
“ both to Pleasure and Pain. A
“ singular Instance of one who finds
“ a Delight in the midst of Torment;
“ and as he is not a Man
“ very vicious in other Respects,
“ he

Of the Use of FLOGGING. 9

“ he acknowledges his Distemper,
“ and abhors it.” So far *Picus*,
from whom *Nevizanus* in his *Mar-*
riage Rites, and *Campanella* in the
Place before cited quotes it. If I
am not mistaken, there is another
Person much like *Picus*’s Acquain-
tance, mention’d by *Cælius Rhodi-*
mus, in his *Antient Readings*, Book
the 11th. Cap. 15. From him *An-*
dreas Tiraquellus cites, in his *Laws*
of Wedlock, the 15th, and Number
the 5th. *Cælius* relates the Story
in this manner: “ It is certain,
“ upon the Oath of credible Per-
“ sons, that not many Years since,
“ there lived a Man not of a Sa-
“ lacioufness, resembling that of
“ Cocks, but of a more wonder-
“ ful, and almost incredible sort of
“ Lechery ; who the more Stripes
“ he received, was the more vio-
“ lently hurried to Coition. The
“ Case was prodigious, since it was
“ a Question which he desired most,
“ the Blows, or the Act it self,
“ un-

10 *Of the Use of FLOGGING.*

“ unless the Pleasure of the last
“ was measured by the Number of
“ the former : Besides, it was his
“ manner to heighten the Smart-
“ ness of the Rod with Vinegar
“ the Day before it was to be u-
“ sed, and then to request the Dis-
“ cipline with violent Entreaties.
“ But if the *Flogger*, seemed to
“ work slowly, he flew into a Pas-
“ sion, and abused him. He was
“ never contented unless the Blood
“ sprung out, and followed the
“ Lash; a rare Instance of a Man
“ who went with an equal pace to
“ Pleasure and to Pain, and who,
“ in the midst of Torture, either
“ satisfied or excited a pleasing Ti-
“ tulation, and a furious itch of
“ Lust.” We may add another too
of the same Nature to these, from
Otho Brunfelsius, a famous Physician,
who in his *Physical Dictionary*, un-
der the Word *Coition*, says, “ That
“ at *Munich*, the Seat of the Duke
“ of *Bavaria*, there lived a Man
“ who

Of the Use of FLOGGING. II

“ who never could enjoy his Wife,
“ if he was not soundly flog-
“ ged to it before he made his
“ Attempts.” I subjoin a new
and late Instance, which happen’d
in this City of *Lubeck*, where I
now reside: A Citizen of *Lubeck*,
a Cheesemonger by Trade, living
in the *Millers-Street*, was cited be-
fore the Magistrates, among other
Crimes, for Adultery; and the Fact
being proved, he was banished. A
Courtesan with whom this Fellow
had often an Affair, confessed be-
fore the Deputies of the Senate,
that he could never have a forcible
Erection, and perform the Duty of
Man, ’till she had whipped him
on the Back with Rods; and that
when the Business was over, that
he could not be brought to a Re-
petition, unless excited by a second
Flogging. The Adulterer at first
denied the Charge; but being seri-
ously pressed about the Subject, he
confessed the Fact.

For

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For the Truth of this Narration, appeal to the Judges appointed by the Senate, *Thomas Storningius* and *Adrian Mollerus*, my Friends, who, as you know, are still living. Besides, it is not many Years since, a Person of small Post in a noted Town in *Holland*, very much addicted to Venery, was catch'd in the very Act with a Woman, whom he could never effectually enjoy without being stimulated by *Flogging*. The poor Man, upon an Information to the Magistrates, paid severely for his Lust by the Loss of his Office.

Hæc fuit in toto notissima fabula vulgo.

O'er the whole Town the noted Story roll'd
By merry Cits at every Meeting told.

Now since, I believe, you neither would, nor can deny the Truth of these Instances, let us next consider what Reason can be given for such an Action so odd and uncommon. If you have recourse to the *Astrology*

Of the Use of FLOGGING. 13

gers, they will impute the whole Business to the *Stars*, and accuse Heaven that sometimes provokes such a prodigious Nature in Man, by a peculiar and hidden Influence. They will say, as *Picus* expresses it, *That the Man's propensity to Venus was caus'd in his Geniture, and destin'd to Flogging by opposite and threatening Rays of the Star*; on which Subject *Franciscus Junctinus* takes a great deal of Pains to instruct us in his *Calculation of Nativities*, Cap. 6. But since the Heavens and the Stars are universal Causes, and so cannot occasion such particular Effects in one or two Individuals. *Picus* for good Reasons rejects their Influence, and enquires after a nearer and more immediate Reason. He thinks it was occasioned in his Acquaintance by Custom; for so he proceeds in the Narration, "When I seriously enquir'd of him the Cause of this uncommon Plague, his Reply was, I have used my self to it from

C

"a

12 Of the Use of FLOGGING.

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Of the Use of FLOGGING. 13

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C

"a

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“ a Boy. And upon repeating the
“ Question to him, he added, That
“ he was educated with a Number
“ of wicked Boys, who set up this
“ Trade of Whipping among them-
“ selves, and purchased of each o-
“ ther these infamous Stripes at the
“ expence of their Modesty.” Of
the same Opinion is *Cælius*, who has
transcribed both *Picus*’s History and
Opinion. His Words are, “ Nor
“ is it less wonderful, that this un-
“ common Vice should be known
“ by the Person; and that he should
“ hate and condemn himself for it;
“ but by the Force of a vicious Ha-
“ bit gaining ground upon him, he
“ practis’d a Vice he disapprov’d.
“ But it grew more obstinate and
“ rooted in his Nature, from his
“ using it from a Child, when a
“ reciprocal Friction among his
“ School-Fellows used to be provo-
“ ked by the Titulation of Stripes.
“ A strange Instance what a Power
“ the force of Education has in
“ graft-

Of the Use of FLOGGING. 15

“grafting inveterate ill Habits on
“our Morals.” So far they: For
my Part, I don’t deny the great In-
fluence of Custom, and *Aristotle* has
long since informed us, both in his
Treatise on *Memory* and his *Ethics*,
that it is a sort of second Nature;
which *Ennius* observes in these Lines.

*Usus longus mos est, ac meditatio crebra:
Hunc tandem assero naturam mortalibus esse.*

Long Use, and frequent Thinking, Custom makes,
And this with Man, at last, grows into Nature.

And *Galen*, in his Book *Of Habits*,
elegantly shews the great Force and
Influence of Custom, and calls it a
Second Nature. I allow, in the In-
stance given by *Picus* and *Cælius*,
that Custom in a Tract of Time
might contribute something to the
Cause: But in the Case produced
by *Brunfelsius* and mine, that Cause
will not answer: And again, as *Tho-
mas Campanella* says in the Place be-
fore cited, Why did the rest of this
C 2 youth.

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youthful Fraternity go on in the same as well as this Acquaintance of *Picus*? For *Custom* only effects something particular in one or two Individuals. Neither is it probable, that all those Boys we mentioned began their Youth with exposing their Chastity to sale, with this reciprocal Communication of Vice, and used Rods at the first to provoke Lechery. I congratulate our *Germany*, that these Vices of perverse Lust, these Disgraces of Children, and mutual Pollutions of Males, are almost unknown among us, and if by accident such a Case happens, the Offenders are severely punished, by being burnt for their Crimes.

“ The *Germans* know no such Thing,
“ and Men live with more regard
“ to Morality near the Ocean, as
“ *Quintilian* saith of our Ancestors, in his Declamation for the
“ Soldier *Marianus*, whose Chastity
“ had been attempted by a *Tribune*,
“ on which I have dilated more in
“ my

Of the Use of FLOGGING. 17

“ my Commentary upon the *Death of Hippocrates.*”

Since then neither the Stars nor Custom are the Cause why Stripes excite Venery, we must see if there be any other Reason; in the Search after which, we must trace the Matter a little higher before we can explain it.

We are to understand then, that this *Flogging* and Whipping with Rods, was practis'd on no Part of the Body but the Back, which the *Lubeck* Strumpet confessed, and is manifest of all the rest; for it is impossible that the *Penis* can bear the Strokes of Rods, undoubtedly not to an eruption of the Blood; and we all know the Back is frequently used so. Now the *Loins* compose the chief Part of the Back :: For that Part of the Body that takes its rise from the five *Vertebrae*, which are placed behind the *Vertebrae* of the *Thorax*, is continued quite to the *Os Sacrum*. These Parts the Mus-

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cles, Skin and Fat cover outwardly; inwardly they are surrounded and braced by the Muscles, the *Greeks* call *Ψάλας*. The *Reins* adjoin to these, the left and right, one on each Side, and take up the Space of about four *Vertebræ*, and are annexed to the *Vena Cava*, and the large *Artery*: But the *Reins* receive as well from the *Vena Cava* as the *Arteria Magna*, large and notable Vessels which are called *Emulgents*, each receives of each Side one Vessel, a Vein, and an Artery, which by many Ramifications are variously dispersed into the Substance of the *Reins* themselves. On the Right of the *Vena Cava*, just under the *Emulgent*, arises the *Right Seminal Vein*; and in the same Place, from the *Arteria magna*, arises the *seminal Artery*, both descending into the *Right Testicle*. On the Left, the *Seminal Artery* arising from the Trunk of the *Arteria magna*; and the *Seminal Vein* from the left Vein of the

Emulgent

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Emulgent, are both inserted into the left *Testicle*. Besides these, there are Nerves coming from the Part of the *Spinal Marrow*, contained in the *Vertebra*, that reach to the *Reins*, and not only pierce their *Coats*, but penetrate their very Substance. Lastly, the *Ureters*, produced from the Cavity of the *Reins* themselves, are inserted into the *Bladder*. As we may call all these by a single Appellation of the *Loins*, so we may very properly assign one and the same common Use to them all, as *Marsilius Cagnatus* rightly determines, in his *Various Readings*, Lib. of the 4th. Cap. the 7th. Authors indeed have been very inquisitive into the Use of the single Parts, of the Bones, Muscles, *Reins* and Vessels; but have not so well consider'd what they altogether contribute to one common Use.

Cagnatus is of Opinion, that all of them, but each in a different manner, are appropriated as well for the elabo-

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elaborating the Seed, as performing the Work of Generation, which the Philosopher calls the most Natural. *Hieronymus Montanus* and *Tiraquellus* seem to countenance this Opinion and that with good Reason and Judgment.

For it is evident from the unanimous Consent of all Writers, whether Sacred or Profane, that Antiquity attributes some such Office to the Loins, Reins and Sides. As for the Scriptures, they frequently appropriate the Work of Generation to the Loins, as in the 35th Chapter of *Genesis*, Verse 11. *Kings shall proceed from thy Loins.* And in the *Epistle to the Hebrews*, Chap. 7. Verse 15. *The Sons of Abraham, are said to have come from his Loins;* and Ver. 16. *Levi, is said, to have been in his Loins.* From whence *Barnabas the Great*, in his Commentary on *Isaiah*, remarks thus: *In many Places of the Scriptures, the Loins are put for the Organs of Generation.*

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and Origen, in *Homily the First*, on the 37th Psalm, Verse the 8th, upon these Words, *My Loins are filled with a sore Disease*, Comments thus; *The Loins are said to be the Receptacle of the Human Seed, from whence that kind of Sin is here insinuated, which is the Effect of Lust.* It is a proverb among the *Hebrews*, to gird their Loins, signifying to preserve their Chastity, and forbear Lewdness. In this Sense GOD speaks to Job, the 4th Chap. Ver. 2. *Gird up thy Loins like a Man*; that is, restrain like a brave Man thy Appetite, as *Isidorus* says, *In these Vessels that they may be prepared to resist, since in them is the Seat of Lewdness.* We may compare *Suidas*, under the Word *ῥόζα*, with this Passage, *St. Jerom* interprets that of the Prophet *Isaiabum*, *Look upon thy Way, strengthen thy Loins, and secure thy Virtue.* That of *John the Baptist*, Matth. the 3d. Ver. 4. *Who had a leathern girdle about his Loins*; and whom
upon

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upon that Account Gregory Nazianzen and Nicetus would have imitate. Neither is *Jeremiah*, Chap. i. Ver. 16. nor *Isaiah* Chap. 32. Ver. 11. nor *St. Paul* to the *Ephesians* Chap. 4. Ver. 14. to be otherwise understood, nor *Solomon*, when he speaks of a virtuous and modest Woman, *Proverbs* 16, *She girt her Loins with courage*. In *St. Peter's* Epistle too, Chap. i. Ver. 19. *To be girt of the Loins of the Mind*, signifies, as *Montanus*, in the Place before cited observes, to drive luxurious Thoughts from the Soul. I am mistaken too, if the *Romans* had not this Meaning in view, when they accounted a *Person girt*, as an Instance of Modesty, Regularity, and a good Mind; and *ungirt*, as a Token of dissolute Morals; upon which Head, I have said more in my *Life of Mæcenas*. At this very Day it is the Custom in *France*, to present those who carry the Prize of Poetry with a *Silken Girdle*, as a Trophy to gird their Loins

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Loins with. To this Purpose *Rambinus*, in his Commentary upon *Hippocrates's* Oath, remarks the Necessity of a Physician's being chaste; because *Girdle* signifies a binding of the *Reins*, and an abstinence from an immoderate Use of the *Loins*. From hence the Antients thought *Diana* the Goddess of Chastity, always wore a *Girdle*; and from hence the Words to *unloose* the *Girdle*, in the Conjugal Ceremony, denotes the Loss of Virginity: and *Aetius* rightly observes, That the Use of Venery is prejudicial to such who have weak *Reins* and *Loins*, and such Persons are therefore call'd *Loose Loin'd*. *Eustathius*, in the Catalogue of the Ships, recites a Proverb on these Persons.

Ὀσφρὲν κατὰ γὰρ, ὡς Μύσιος ὄντος.

Lumbos solutus, tanquam asellus Mysius.

Weak in the Loins, as *Mysius* the Ass.

Which *Junius* explains, as spoken of
st, effeminate, and *un-loin'd* Men.
Upon

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Upon the same score is *Petronius*
Satire; those of loose *Loins* are those
 who were enervated by *Vener*
 such as *Catullus* speaks of, *Epig.* xv

Qui duros nequeunt movere lumbos.

Poor weakly Things, who cannot move their *Loins*

To these *Martial* opposes, *B. v.*

Lascivos decili tremore lumbos.

Salacious *Loins* for frequent Motion apt.

And the Author of a free Poem says
Ver. 18.

*Ecquando Thēletusa circulatrix,
 Crissabit tibi fluctuante lumbo.*

When will the clasping *Thēletusa* rise
 To my Embrace with waving *Loins* and *Thighs*?

For to *Fluctuate*, is to move often
 and toss up and down, in the man-
 ner of a *Wave*. The *Greeks* call
 it *πίνασθαι*, the *Latins* *Crissare*. From
 thence *πίνασμα* signifies an immoderate
 kind of Dance, which we now term

Of the Use of FLOGGING. 25

il *Bargamasco*; and which is never danced but by People in *Masks*. *Juvenal* speaks of them thus:.

————— *plausuque probata,*

Ad terram tremulo descendunt clune Puellæ.

The dancing Girls, in wanton Motions bend,
Shake as they rise, and with a Clap descend.

Arnobius says of these Representations, *Lib. 2.* “ The lascivious Multitude would run into the most extravagant Postures of Body, and caper, and sing, and turn themselves round in a Circle, and at last, by the Activity of their Loins, raise their Posteriors and Thighs into a swimming elegance of Motion.” You may consult, if you please, on this Occasion, the Epistle of *Megara* to *Bacchis*, concerning *Thryallis*. *Persius* has this in view, when speaking of lascivious Verses, that raises a Prunency in the Audience, he says:

D

---- cum

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— cum carmina lumbum

*Intrant, & tremulo scalpuntur ubi intima
versu.*

Such luscious Songs as pierce the secret Chine,
Tickle the Loins, and work the lustful Spine.

And Juvenal speaking of the Pipes
at the *Bona Dea*.

*Nota Bona secreta Dea, cum tibia lumbos
Excitat, & cornu pariter vinoq; feruntur.*

When Music, and when Wine to Lust conspire,
Provoke the Blood, and set the Loins on fire.

Upon this Account *Isidorus*, in the
Passage before recited, derives the
Word *Loins* from the Lasciviousness
of Lust, because both the Cause and
Seat of Corporeal Pleasure lies in
them. *Nicolaus Perottus*, in his *Cor-*
mucopia, derives it more plainly from
the Word *Lubido*; that *Lumbi* comes
from *Lubendo*, by inserting the Let-
ter *m*, as is frequent in Derivations
So *Martinius*, in his *Lexicon*, derives

Cum

Of the Use of FLOGGING. 27

Cumbo from *Cubo*, *Pango* from *Pago*,
Frango from *Frago*.

Again, as this Office is attributed to the *Loins*, so is it to the *Reins*, which are a Part of the *Loins*, and in regard of the Formation of the Body, a very principal one. That these administer to Generation is hinted 2 *Kings*, Chap. 8. ver. 12. *The Son who comes out of thy Reins.* From whence *Tertullian*, in his Book *On the Resurrection of the Flesh*, calls *The Reins conscious of Seed.* *Hesychius the Presbyter*, in his *Commentaries on Leviticus*, *Lib. 1.* says, *The Reins are the Servants of the Seed in Coition*; and soon after, *The Seeds of Coition are in the Reins.* *St. Augustine* on the 8th *Psalms*, writes, *That the Pleasures of Venerie are signified by the Word Reins.* And *St. Jerome*, from his *Commentary on the Prophet Nahum*, affirms, *That all the Parts that contribute to Coition, come under the Appellation of the Reins*; and he repeats almost the same Words

D 2 often

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often in his *Commentary on Ezekiel*. Farther *Nicholas Lyra* explains these Words of *Jeremiah*; and the same in the *Revelations*, *Searching the Reins and Heart*, thus, *examining and punishing libidinous and evil Thoughts*. For in the Scripture-Language, by the *Heart* is meant the *Thoughts*; and by the *Reins* is understood *Concupiscence*. Therefore the *Psalmist*, in the 26th *Psalms*, desires *GOD* to *purify his Heart and Reins*; and the *Church* from him uses it in the same Sense in this *Hymn*, *Purify our Reins and Heart by the Fire of thy Holy Spirit, that we may serve thee with a chaste Body, and be accepted by thee with a clean Heart*. The *Divines* too in general understand by the Precept in *Exodus*, to those who eat the *Paschal Lamb*, to *bind up their Reins*, an *Abstinence from Lust*. *Ausonius* has expressed the *Indulgence of Lust* by the *Use of the Reins*.

Utter

Of the Use of FLOGGING. 29

Utere rene tuo.

Epig. XIII.

Go, exercise thy Reins.

And it is a common Jest among the
Vulgar to say, *That those who Sa-*
crifice to Venus purge their Reins,
which is the Reason that *Hippocrates,*
Aristotle, Galen, Aëtius, Avicenna and
abundance of other Physicians assert,
That an intemperate Use of Venery
is prejudicial to the Reins. Hence
it is that the Reins were dedicated
to *Venus* by the *Antients*: For *Ful-*
gentius, in his *Mythology*, in the
Fable of *Peleus* and *Thetis*, cites
Democritus's Physiology to prove that
the Heathens thought, that every
Part of a Human Body was under
the Influence of a peculiar Deity;
so they assigned the *Head* to *Jupiter*,
the *Arms* to *Juno*, the *Eyes* to *Mi-*
nerva, the *Breast* to *Neptune*, the
Waste to *Mars*, the *Reins* to *Venus*,
and the *Feet* to *Mercury*. But last-
ly, if we enquire into the Etymo-
logy and Derivation of the Word,

30 Of the Use of FLOGGING.

Varro whom *Quintilian* styles, The most Learned of the Romans, derives *Renes* ἀπὸ τῶ πέειν, as if the Canals of the obscene Humour, that is, the Seed arose from them, if we believe *Laetantius* and *Isidorus*. Nor is there any Reason that we should, as some have done, understand the Urine by the obscene Humour: For *Isidorus* explaining *Varro*, says, “The Veins and Marrow distil a thin Fluid into the Reins, which Liquor being re-dissolved, runs from the Reins in the Heat of the venereal Act, which no Man in his Sense can think spoken of the Urine.” The *Hebrews* too derive the Reins from a Word that imports Concupiscence.

And now because the Reins are situated in the Loins near the Sides they too were believed to contribute to Venery, and the Work of Generation. Thus, the modestest of Women according to Fame, *Penelope* when she was to make a tryal of the Strength

Of the Use of FLOGGING. 31

The Strength, and robust Sides of her
Sutors, brings them to the Bow, and
bids them stretch the String.

*Penelope vires juvenum tentabat in Arcu:
Qui latus argueret, corneus Arcus erat.*

Her Sutors by the Bow the Matron try'd:
This was the Test of ev'ry Manly Side.

As OVID in the 8th Elegy says,
and PENELOPE does not deny it
in the following LXIXth Epigram.

*Nemo meo melius nervum tendebat Ulysse:
Sive illi laterum, seu fuit artis opus.
Qui quoniam periit, modo vos intendite: qualem
Esse virum sciere, vir sit ut ille meus.*

The Bow-string none like my Ulysses drew;
Whether by Slight or Strength his Arrow flew;
Since he is dead, by that your Pow'rs be try'd,
Who proves his manly Force and lusty Side
Best by the Bow, succeeds him in his Bride.

From whence, To try the Side in
MARTIAL, signifies to give a Tri-
al of your Strength in Venereal Af-
fairs, Book VII. Epig. LVII. And
in

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in OVID, B. II. Eleg. x. To give
Strength to the Sides is to excite
Lust.

Et lateri dabit in vires alimenta voluptas.

Pleasure is thus with Nutriment supply'd,
And give a lusty Vigour to the *Side*,

And in *Apuleius*, B. VIII. the *Indu-*
stry of the Sides is a Potency in Lust.
“ They brought, says he, a lusty
“ Countryman well furnished with
“ an-Industry of Sides, and a Length
“ of Label.” So in JUVENAL,
and OVID, to *spare the Sides*, is
to abstain from *Venery*. Thus the
former on the *Catamite*, Sat. 6.

— *Nec queritur, quod*
Aut lateri parcas, nec quantum jussus anheles.

NOT is the Case how much you *spare your Sides*,
Or at what cost of Breath the Master rides.

And in the *Art of Love*, Book II.

Et lateri ne parce tuo: pax omnis in illo est.

Spare not your Sides, for all your Hopes are there.

On

Of the Use of FLOGGING. 33

On the other Hand, to *break the Sides* in *Martial*, is to indulge Pleasure too much, B. XI. Epig. cv.

Et juvat admissa rumpere luce latus.

He lets the Sun behold his play,
And *breaks his Sides* in open Day.

And again, B. XII. Epig. xcviij.

Rumpis Basse latus, sed in comatis.

You, *Bassus*, take a silly Pride,
But 'tis with Boys, to *burst your Side*.

So in *TIBULLUS*, or whoever is
the Author of the *Jambics* to *Priapus*.

*Et inquietus inguina arrigat tumor,
Neque incitare cesset, usque dum mihi
Venus jocosa molle ruperit latus.*

Unruly Tumors, panting for Delight,
Erect the Nerve, and stimulate the Fight,
Nor cease to glow, till *Venus* often try'd
In mirthful Pleasure *first my languid Side*.

PE-

34 *Of the Use of FLOGGING.*

PETRONIUS, in his *Satire*, mentions the *Convulsion of the Sides*, "was afraid, says he, I should have raised *Convulsions in my Side.*" In other Places, the *Sides* are said to be weak, worn out, enervated, drained, languid, wearied; which Phrases amounts to be exhausted by Veneries. OVID in the 10th Eleg. of the 3^d Book.

*Vidi ego cum foribus lassus prodiret amator
Invalidum referens, emeritumque latus.*

I have beheld the wearied Lover go
From the fair Dame ridiculously slow,
His *Sides* all faint, exhausted all below.

CATULLUS, in Epig. vii.

Quir non tam latera exfututa pandas?

Why not display thy dry, thy sapless *Sides*

G. Of the Use of FLOGGING. 35

met R I A P U S in the *Libertine Verses*,
ig. XV.

ipsi cernitis exfututus ut sim,
Confectusque, macerque, pallidusque, &c.
Defecit latus, & periculosam
Cum tussi miser expuo salivam.

You see how dryly drain'd I fail,
All wasted, meager, thin and pale;
My *Sides* are spent, a short drawn Breath,
And bloody Cough portend my Death.

U E T O N I U S in the Life of C A -
G U L A, Cap. 36. has this remark-
able Passage, "*Valerius Catullus*, a
Youth of a Consular Family, said
publickly, that *Caligula* was en-
dors'd by him, and that his
Sides were quite tired with the
Use of his Bedfellow." A P U -
I U S, B. VIII. recites this Man-
ner of Salutation, "May you live
long and please your Masters,
and spare my now decay'd *Sides*."
From all which the Point is as plain,
use the Words of *Plautus*.

Quam

36 Of the Use of FLOGGING.

Quam Solis radii olim, quam sudum est, solent

Clear as the Noon-Day-Sun's transpiercing Rays.

And that this is no new or modern Opinion, but founded on the unanimous Consent of all Antiquity is evident from the Testimony of the Scriptures, wherein the *Loin* and its adjacent Parts, and the *Reins* are said to contribute to the Work of *Generation*. Now a general Judgment or Opinion of the Learned, as your Civilians, my Friends *CASSIUS*, express themselves, cannot be totally false. And *Aristotle* in his *Topicks* says, "Such Things are probable, as appear so to a man of most, or at least to the Wise, and them either all, or most, such whose Wisdom is most acknowledged or experienc'd, and who have got Fame and Reputation on that Account."

In the next Place, it is worth our while to enquire farther in

Of the Use of FLOGGING. 37

the Reasons upon which this Opinion is founded; for by this Means we shall at the same Time discover the Cause why *Strokes* and *Stripes*, inflicted on the *Loins*, are Incentives to *Lust*. *Cagnatus*, for his Part, and *Montuus*, who inclines to his Opinion, attributes the whole Business to the *Loins*, as consisting of those Parts we were just now reciting, that is, the *Vertebrae*, *Muscles*, *Reins*, *Veins*, *Arteries* and *Nerves*. However, he makes the *Seminal Veins* and *Arteries* the chief Agents, as being the Parts that afford the Materials for the Seed, and contain in themselves, and send down to the *Testicles* that whitish Fluid, which either actually is, or will soon be work'd into Seed; and he affirms, that the Desire of ejecting the Seed is excited by the swelling of this Fluid in the *Veins* and *Arteries*, and from whence nocturnal Pollutions are caus'd, especially in such Persons, whose Vessels are

E

extra-

38 *Of the Use of FLOGGING.*

extraordinarily heated by lying upon their Backs. *Bartholomæus Montagnana*, and *Nemesius* the Philosopher, assign the whole Operation to the *Reins*, a Part of the *Loins*, which is agreed to by *Matthæus* and *Garyopontus*, a Latin Physician among the Moderns. And very lately the famous *Sennertus*, once my *Præceptor*, (and while he liv'd, my much respected Friend). *Petrus Laurenbergius* and *Casper Hoffman* are of the same Opinion, and yet they do not all explain the Matter after the same Manner. *Bartholomæus Montagnana*, in his Examination of the Passage of *Avicenna*, says, We must diligently observe why *Avicenna* declares, *That the Imbecillity of the Reins may be said to be the Cause of the Defect of Coition*; and after he has affirm'd, that the Seminal Matter acquires an adequate Perfection from the Disposition and Temperament of the *Testicles*, he subjoins, *That 'tis necessary that the*

same

Of the Use of FLOGGING. 39

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same Matter should be pre-dispos'd in
the superior Members, where the di-
gestive Faculty is more powerful, as in
the Liver and Reins, in the one more
remotely, in the other more nearly;
and from whence he concludes, it is
impossible that a genuine Seed should
be form'd, unless those Parts, the
Liver and the Reins, are duely or-
ganiz'd and complexion'd in all their
Properties. But Nemefius is of Opi-
nion, that there is only a kind of
Saltiness transmitted from the Reins
to the Testicles, which excites a
Desire, or rather a Titillation in the
Genitals, and so in some manner con-
tributes to Venery. His Words are,
The Reins are the Purgers of the
Blood, and the Cause of Appetite to
Coition; for the Veins, which des-
cending to the Testicles, pass through
the Reins, and there imbibe a salt
Humour and an irritating Faculty,
after the same manner as a sharp
uncture under the Skin makes an
itching, and in the same degree as

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the Consistence of the Testicles is softer than the Skin it self, they so much the more when stimulated by that salt Pungency, raise a furious Desire of emitting the Seed. The Words of Isidorus before cited, make for the same Purpose. Matthæus's Opinion is much the same, only he attributes more to the Left Rein than the Right; for, says he, the Left Seminal Vein, situated in the Emulgent, near the Left Reins, furnishes a Blood diluted with a good deal of serous Salt, to raise and stimulate the Parts to the Act of Generation. Laurenbergius affirms, that the Reins in general, contribute to Generation: But in the Disputation before cited, he explains himself much after the same manner as Garyopontus does, when he says, The Reins are by Nature Muscular, and have Nerves planted in their Cavities, which contain the generative Seed. So that he attributes the formative Power of the
Seed

Of the Use of FLOGGING. 41

Seed to the *Reins*, and in such a manner as to believe that it is elaborated and contain'd in them. *Sennertus* is of the same Opinion, tho' he founds it on other Reasons, and explains himself more clearly, and with better Evidence from Anatomical Inspection than *Garyopontus*, who does not seem to have been very skilful in that Science. *Sennertus* thinks that there is not only a stimulous, communicated from the *Reins* to the Genitals, but that the Seed it self is work'd in them, and transmitted from them; which Opinion *Hoffman* follows, and *Sennertus* collects this principally from hence, because the *Reins* have a peculiar *Parenchyma*, as it appears not much different from the substance of the Heart, or as *Aritaus* will have it, resembling the Liver. Now *Galen* in the VIth Book of *The Decrees of Hippocrates*, and *Plato*, attributes a great and peculiar force to a peculiar *Parenchyma*, in the forming and working the Blood, which

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is evident of all the *Parenchyma's* of Ca
of the other *Viscera*, as *Beverovicus* mo
has amply prov'd. Again, since the far
emulgent Vein is the greatest of all hav
the Veins that proceed from the *Ve-* Ob
na Cava, and carries more Blood in- tom
to the Veins than is requisite for Bod
their Nutriment, the *Artery* too is four
larger than only to serve to depurate tene
the serous Humour, and therefore the
he thinks it probable that Nature, proc
which makes nothing in vain, would *bertu*
not have form'd those Vessels so ve- that
ry large, unless with a View to some plen
peculiar End; and this End he con- exha
cludes to be no other than carrying ity :
the Arterial Blood to the *Reins*, for comp
that it being there mix'd with, and execu
alter'd by the venous Blood, it should Man
supply Materials for forming the and
Seed, which is afterwards to be Wive
transmitted to the *Testicles*. What Beside
confirms this Opinion of *Sennertus* dissec
is, that according to the different or *V*
Formation of the *Reins* and *Rena* Reins
Vessels, (in which Nature in other equal
Case

Of the Use of FLOGGING. 43

Cases often sports) some Men are more prone to Lust than others, and far more notable Performers. We have Instances of this in *Albertus's* Observations, and in *Riolanus's* Anatomy. Each of these dissected the Body of a Malefactor, and say, they found THREE EMULGENTS descending into the *Right Rein*, and the *Spermatick Veins* on each side proceeding from the *Emulgents*. *Albertus* rightly concludes from hence, that the Person must have a more plentiful Flood of Seed, and an inexhausted and almost insatiable Salacity; and which indeed the Fellow complain'd of a little before he was executed. *Riolanus* says, that his Man was wholly devoted to Lust, and was hang'd for having three Wives all living at the same Time. Beside these, *Salmuth* says, That he dissected two Men that were famous for *Venery*, the latter of which had *Reins* of a prodigious Size, so as to equal three, nay, four of those in com-

44 *Of the Use of FLOGGING.*

common Men. *Sennertus* goes on, and enquires, unless this Opinion be admitted, whence proceeds that rank Taste and Odour, which is diffus'd all over the Body, in most uncastrated Animals; but is most perceptible in the *Reins*, especially in adult Bodies, but is not perceiv'd in the *Reins* of young and tender Persons, before they have convers'd with Females. He adds beside, from *Oribasius*, that the *Reins* are disorder'd by a Retention of the Seed, that the Physicians, in recounting the Signs of *warm Reins*, mention a Propensity to *Venery*, lustful Dreams, and Nocturnal Pollutions in the sleep; and that the Practitioners constantly deduce the Quality of the Seed from the Constitution of the *Reins*: Thus, as a ready Salacity indicates *warm Reins*; so a Dis-appetite, and want of Inclination that way denotes *cold Reins*, and lastly, that in a *Gonorrhœa*, he proves from *Aretæus* and *Alexander Trallianus*, that Remedies

are

Of the Use of FLOGGING. 45

are applied for the Diminution or Alteration of the Seed, to the *Loins* near the Region of the *Reins*. To support this Opinion of *Sennertus*, we may add what *Pliny* says in his XXXI. Book, Cap. 16. *That Plates of Lead tied to the Loins and Reins, by their cold Quality obstructed the Inclination to Venery.* And he adds an Instance of *Calvus* the Orator, who, upon the Sight of a Woman, was said to have a natural Emission, which grew upon him to a kind of Distemper, and was cured by these leaden Plates. *Galen* in his Chapters upon *Health*, and in many other Places, says, That he us'd these leaden Plates to tame the lustful Allies, and restrain the Nocturnal Emissions of some Wrestlers; and against a Priapism he applies a Plaister to the *Loins*, made of Rose-Cakes and cold Water. *Cælius Aurelianus*, besides the leaden Plates, advises the Use of Sponges dipt in cold Water; beside these, *Ætius* not only applies the

46 *Of the Use of FLOGGING.*

the leaden Plates to the *Loins*, and other Coolers, but condemns the lying upon the Back, for fear the Parts of the *Loins* should be over-heated, and the Distemper by that means increased. To these we may add, *Oribasius* and *Paulus Aegineta*, both of which agree in the same Point; the latter of which, forbids even Diuretics in a *Gonorrhœa*, for fear of prejudicing the *Reins*, seated in the Region of the *Loins*. Nor was *Avicenna* ignorant of it, who places the Defect of Coition among the Signs of extenuated and worn out *Reins*, and among other Things, he makes frequent Copulation the Cause of Imbecillity of the *Reins*, and advises Abstinence from it as the Means of Cure. *Aaron*, a famous Physician mention'd by *Rhases*, knew this, who says, If the Erection of the *Pennis* be languid, the Cause is in the *Liver* and *Reins*. And *Aristotle* may be quoted to this Purpose, who thought that other Animals were not affect-

Of the Use of FLOGGING. 47

and affected with a *Gonorrhœa* as well as Men, because they did not lay upon their Backs, *Prob. 10.* On the contrary, high mettled Horses, when their *Loins* and *Reins* are heated by the Motion of their Rider, run with a furious heat to Venery. The *Athenian* Matrons seem to have known this, who, when in their famous Feasts, they lay from their Husbands, and as *OVID* says in his *Metamorphoses*, Book XI. *Æt. xi.*

*terq; novem Noctes Venerem tactusq; virileis
in Vetitis numerabant, &c.*

held it a Sin to follow *Venus's* Rites,
Or touch a Man the space of Nine long Nights.

Made their Beds of what the *Greeks* call *αῖνῶ*, the *Latins*, *Vitix*, or *Agnus Castus*. This is a kind of Shrub appropriated to extinguish Lust: For this Purpose they strew'd the Leaves of it under their Backs, with an intention of restraining the generative power of the Seed, and the Appetite

48 *Of the Use of FLOGGING.*

tite to Venery in the *Reins* and joining Parts. Of this there are frequent Instances in History, in *Dioscorides*, in *Pliny*, *Galen* and *Ælian*. nor is there any other Reason for recommending the *Reins* of Animals especially those of the *He-Goat*, as Provocatives to Copulation, or that *Ætius* should prescribe the Parts about the *Reins*, as a Charm and Incentive to Lust, but because they have some Analogy and Similitude with *Human Reins*, for which Reason they are suppos'd to assist them and excite them to perform the Office of *Generation*. * For this Reason warm Unguents, among other Medicines, are usually prescrib'd to such Persons, who are less ready in Venereal Affairs, and those to be apply'd not only to the Privities, but

* *This depends upon the old exploded Maxim of the Philosophers and Naturalists Similis simili gaudet.*

Of the Use of FLOGGING. 49

to the Region of the Reins; as also strong Diureticks, as Cantharides, and the Posture of lying upon the Back, that by those Methods the *Loins* may be warm'd, and the Seed quicken'd in its Motion to the Testicles, and so cold Constitutions become fir'd and rais'd to Venery. From whence Rhases in his XIth Book, says, *As often as the Loins are chafed with warm Medicines, the Penis will swell and be extended in Erections.* And Misib the Arabian, in the same Author says *That the Heat of the Back assists Luxury, (that it excites Lust) and as the cooling of the Back, and sleeping upon cold Leaves, diminishes that Appetite, so Heat and Warmth wonderfully increases it.*

From all which I draw this Consequence, that the *Loins* in general, and the Parts they consist of, contribute chiefly to *Venery*, and principally their Veins and Arteries, as being the Canals of those fluid Spirits, which is the Opinion of Cagnatus.

50 *Of the Use of FLOGGING.*

natus. But that the grand Instrument of all this is the *Parenchyma* of the *Reins*, by which the Seed first begins to be elaborated; and that it is perfected, and acquires an equable Consistence, in its Descent through the other Seminal Vessels; which, as it was *Sennertus's* Opinion, so it is mine. And yet what *Nemesius*, *Isidorus*, *Matthæus* and *Laurenbergius* have observ'd, is to the Purpose, that there is a kind of Saltness and ferous Matter communicated together with the Seed, from the *Reins* to the *Testicles*, to provoke the Titillation, and fill up the *Dunghill* (*adimplaustrari*) which very Word *Papias*, the Grammarian uses in his Vocabulary.

I farther conclude, That *Strokes* upon the *Back* and *Loins*, as Parts appropriated for the Generating of the Seed, and carrying it to the *Genitals*, warm and inflame those Parts, and contribute very much to the irritation of *Lechery*. From all which, it

Of the Use of FLOGGING. 51

it is no wonder that such shameless Wretches, Victims of a detested Appetite, such as we have mention'd, or others exhausted by too frequent a Repetition, the *Loins* and their Vessels being drain'd, have sought for a Remedy by FLOGGING. For 'tis very probable, that the refrigerated Parts, grow warm by such Stripes, and excite a Heat in the Seminal Matter, and that more particularly from the Pain of the *flogg'd* Parts, which is the Reason that the Blood and Spirits are attracted in a greater Quantity, 'till the Heat is communicated to the Organs of Generation, and the perverse and frenzical Appetite is satisfied, and Nature, tho' unwilling drawn beyond the Stretch of her common Power, to the Commission of such an abominable Crime.

This, dear *Cassius*, is my Opinion; but you will object, that the Persons I treat of, are such as being exhausted by a licentious Venery,

52 *Of the Use of FLOGGING.*

made use of this Remedy for the Continuation of their ungovernable Lusts, and a Repetition of the same filthy Enjoyments. But then you ask, since the Case is so, whether a Person, who has practis'd *Lawful Love*, and yet perceives his *Loins* and *Sides* languid (the Subject of this Treatise) may not without the Imputation of any Crime, make use of the same Method, in order to discharge a Debt which I won't say is due but to please the Creditor? More plainly, the Person that I would describe, is such as VIRGIL does in the III^d Book of his *Georgicks*.

*Frigidus in Venerem fertur frustra que laborem,
Tucundum trahit, & si quando ad praelia ventum,
Ut quando in stipulis vanus sine viribus ignis
Incaustum fuit, &c.*

Languid and cold, he moves to work with pain
And dribbles at the lovely Sport in vain;
When at the best, 'tis like a Stubble fir'd,
Flashes in haste, and is in haste expir'd.

Well

Of the Use of FLOGGING. 53

Well, Friend *Cassius*, why mayn't this Remedy be made use of in the Circumstances suppos'd? That you have no occasion for it, I am ready to take a thousand Oaths, I who am a Physician, and from my Profession either know or ought to know, and give a shrewd Judgment that way, long since presum'd I was no false Guesser on your Side. Your young Wife's great Belly, is an Evidence to be depended upon beyond all exception, and to whom I wish a happy Minute in due season: However, I won't forbid you communicating this Remedy to others who may have occasion for a *Flogger*.

Qui valide intorto verbere terga fecet.

Who with a knotted Whip may lash their Backs.

The Gates of the Muses, as the Greek Proverb says, (that is of all Professors of Science) ought always to be open, and especially of Physicians; for as *Scribonius Largus*, in

54 *Of the Use of FLOGGING, &c.*
his Epistle to *Julius Calistus*, says,
The Imputation of a niggardly Envy
ought to be abominated by all People,
espécially Physicians, who if they are
not according to the Intent of their
Profession, full of Pity and Human-
ity, are the Objects of Detestation
both of GOD and Man.

Thus, my dear Friend, to satisfy
your Curiosity, I have explain'd my
Opinion to you with a little more
freedom than ordinary. Do you
take it all, such as it is, in good
part; love me still as your Friend
and pardon as you do the innocent
Raillery, which yet has its Conse-
quences of Seriousness, and so fare
well.

Lubeck, Sept.
7th, 1639.

J. H. MEIBOMIUS

THE
Affair

Henry Meibomius,

T H E

S O N,

To the most Excellent

THOMAS BARTHOLIN.

I Understood with a great deal of
Pleasure from *Christianus Paullus*,
the Excellent Son of the Great *Si-*
mon Paullus, that my Letter in an-
swer to yours came safe to your
Hands, the same Person signify'd to
me, in your Name, that you design'd
to reprint my Father *John Henry*
Meibomius's Epistle concerning the
USE of FLOGGING in Venereal
Affairs, and the Office of the REINS
and

56 HENRY MEIBOMIUS to

and LOINS. Nothing could be the
more acceptable to me than this Cen
your Intention. As to that Epistle pers
it self, it was occasion'd by a free mig
jocose Conversation at an Entertain- tine
ment; and an Edition of it was happ
procur'd at *Leyden*, by that great Per- few
son to whom it is inscrib'd. How- or so
ever, it pleas'd many excellent Per- who
sons all over *Europe*, and has been disp
quoted by some in public Print. infor
But there being at first only a few come
Copies printed, to be given to now
Friends, it began to be desir'd by give
the Learned, and impatiently en- you
quir'd after by the Curious, the reck
Subject being, I don't know how, as to
very entertaining and alluring. I press
have often been sorry that I could your
not oblige my Friends at their Re- ger
quest, with the Favour of a Book need
however, I was unwilling to put it
to the Press again, partly because Rug
I do not approve of every thing Nay
in it, and partly because I was Left ru
unwilling, at my first Entrance of His wr
the

THOMAS BARTHOLIN. 57

the Stage of Fame, to incur the Censure of such to whom these Papers, tinctur'd with a tickling Salt, might seem too ludicrous and libertine; however, in the mean time it happen'd, that it was reprinted a few Years since, either at *Leyden*, or some where else, tho' I know not who was the Editor, which I was not displeas'd with; but had I been pre-inform'd of it, that Edition had come out much more correct. But now I am very much satisfied, and give my self Joy, that it has pleas'd you to such a degree, (whom *Europe* reckons among her first Ornaments) as to think it worthy of a new Impression, enlarg'd by Additions of your own. You are now in no danger from the affectedly Sower, nor need you fear,

Rugato Cato tetricus labello

Nasum Thinoceroticum minetur.

Left rugged *Cato* should to you oppose
His wrinkled Lip, and beastly Length of Nose.
But

58 HENRY MEIBOMIUS to

But these Mysteries cannot otherwise be preserv'd, nor are we writing to *Vestals*, or uncultivated *Sabinas*, but to Physicians; however, the Argument deserves to be re-examin'd, nor do I question but you who are a Person of great Wit and infinite Reading, have cited all the Passages that can adorn that Subject; yet since my Father, after the last Edition of his Epistle, has added some Marginal Notes to his Copy, I transmit them to you to be incerted in their proper Places, for the enriching your new Edition. Lastly, there are some Things in this Letter which I relish of the *Anti-Harveian* Times in which I had rather own the Error of my excellent Father, than defend it, especially since it is such a one as was not only common to some learned Men as well as himself, but even to some Ages too. You know that Saying of your CELSUS's *Light Wits*, because they have nothing, detract nothing from themselves

selves

elves; a simple Confession of Error, agrees with a great Wit, who yet will retain, for all that Mistake, many valuable Things: And why should not an Error deserve Pardon, which the Person does not incur by his own Obstinacy, but by the Infelicity of the Age he lives in?

As for what he relates in the beginning of the Epistle, *Of the Cure of Distempers by Flogging*, that depends upon the Authority of others, and is beyond all exception. The Moderns however seem to account these Remedies, if not worse than the Disease, yet very ungrateful ones. Yet, as to the Cure of *Madness by Strokes*, which he quotes from *COELIUS AURELIUS, RHASES*, and others, altho' Physicians have not taken Notice of it lately, yet I learn from *BODIN*, that it was practis'd but in this last Age in *England*. The Passage stands thus in the Fifth Book of his *Common-*

60 HENRY MEIBOMIUS to

mon-Wealth, — Madness sometimes is heighten'd into Frenzy, which kind of Frenzy grows milder by Strokes and Whipping: For a Company of Madmen in London, confin'd in the same House, are severely chastis'd with Rods at the last Quarter of the Moon, at which Time their Frenzy is more powerful, from the Inflammation of their Brain. When I began to pity their Case, I understood, from those that look'd after them, that it was the most certain Cure of this Frenzy. The Palms of the Roman Women were struck, and that was thought to facilitate Parturition in the Pregnant, and give Fecundity to the Barren. That Custom was Superstitious enough, and the *Luperci* were the only Operators in it, who were clad in the Vest of JUNO, or a Goat-skin as FESTUS informs us; and the Romans themselves ridicul'd it, as is plain from the Second Satire of JUVENAL. Some think, that Sleep

Walkers

Walkers, that rise in the Night, ought to be soundly whip'd, which Experiment I my self know succeeded in a certain Instance, the Distemper being happily carried off without a Return, by a severe *Flogging*.

After these, my Father recounts the Histories of *Flogging* for the curing of Venery, and begins to enquire into the Cause of it. He first rejects the Stars, and the Custom, and, if I am not mistaken, has made it plain, that the Cause of it cannot be deriv'd from these only. He next remarks, that this *Flogging* was only practis'd upon the *Back* and *Loins*, and thinks to deduce the true Cause from thence. To this purpose he shews, that the Scripture, as well as all Antiquity, unanimously attribute to the *Loins*, *Reins*, and *Sides*, the particular Offices in the Generation of the Seed, and the Effect of *Venereal Pleasure*. And he has indeed quoted a great

G

many

60 HENRY MEIBOMIUS to

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THOMAS BARTHOLIN. 61

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G

many

many Passages from different Writers, *Cava*
 and many more might be brought *Vein*,
 to the same Purpose, especially from *plain*
 the Poets, unless the Case was al- *of th*
 ready evident. I do for the same *from*
 Reasons conclude, that the *Loins* *thing*
 contribute much to *Veneraal Pleasure: Testi*
 But what he afterwards undertakes to *mean*
 prove, that the Seed is first elabora- *warn*
 ted by the *Reins*, situated in the *of V*
Loins, altho' he has a great many *t; a*
 famous Men, both before and since *apply*
 his Time, of the same Opinion; *the e*
 yet, in my Opinion, he has not *for f*
 prov'd that Point. For it is grant- *ther*
 ed at present, by the Searchers into *CA c*
 Truth, that the Blood is carried by *there*
 the *Emulgent Arteries* to the *Reins*, *Loins*
 and from the *Reins*, by the *Emulgent* *warn*
Vein, into the *Vena Cava*; and from *mer*
 thence returns into the Heart; as *Arter*
 also that the *Spermatick Arteries* re- *ter*
 ceives the Blood from the *great Ar* *a Sta*
tery, and that the *Spermatick Veins* *as to*
 bring back the same from the *Se* *f t*
 minal Parts, partly into the *Vena* *neate*
Cava,

ers, *Cava*, and partly into the *Emulgent*
 Vein, which Motion of the Blood is
 plainly prov'd by the Construction
 of the Valves in these Veins. Now,
 from hence it is evident, that no-
 thing descends from the *Reins* to the
Testicles through the *Vessels*. In the
 mean Time it remains true, that
 warm *Loins* contribute to the Work
 of VENUS, and cold ones obstruct
 it; and that the Physicians rightly
 apply warm Things to the *Loins* for
 the exciting of *Lust*, and cold Things
 for suppressing it: For, as my Fa-
 ther has rightly observ'd from
 CAGNATUS and MONTUUS,
 there are larger Vessels plac'd in the
Loins, in which, if the Blood grows
 warm, it must necessarily flow war-
 mer down through the *Spermatick*
Artery, and dispose the *Seminal Mat-*
ter of it self, easily irritable, into
 a State of Heat and Fervency. Next,
 as to the *Reins*, this is my Opinion,
 if they are more than ordinary
 heated, a greater degree of Heat will

64 HENRY MEIBOMIUS to

be communicated to the Blood in its return through the *Emulgent Veins*, and since the Blood is continually flowing to the *Reins*, and back again, a greater Heat may be communicated from the *Reins* to the whole Mass of Blood, from whence the Blood will descend warmer through the *Spermatick Arteries*. From hence it may be explain'd why they who have hot *Reins* are inclinable to *Venery*, as well as the other *Phænomena* which my Father has brought to prove his Opinion. Perhaps too it may sometimes happen to those who have a hot State of Blood, and are consequently more prone to Lust, that the *Reins* grow warm by the continual accession of the Blood, as is noted by Physicians; when by any Error in Digestion the Blood is inflam'd, the *Reins* generally suffer for it, because a greater quantity of Blood is continually flowing there than to any other Part: So then Lust does not depend

n its too much upon the Heat of the *Reins*,
ins as from the common Cause, the Heat
 ally of the Blood, and from thence pro-
 back seeds Lust, and the Heat of the
 com *Reins*. Farther, I explain the Mat-
 ther thus, By the Strokes of *Rods*,
 he Blood, as well in the great as
 rme small Vessels of the *Loins*, grows
 eries warm, and then in the *Reins* them-
 in'selves, and lastly, from thence the
 r an whole Mass of Blood, and therefore
 s that flows more hot, and in a greater
 athe Quantity thro' the *Seminal Arteries*,
 nion ill by the wicked Thoughts of these
 hap Wretches, preparing themselves for
 Stat *Venereal Congress*, it is turned with
 more greater degree towards the *Sper-*
 ma *matick Vessels*. After the same man-
 ccesser, a *Profluvium* of the Seed is ac-
 Phy elerated by a soft Bed, or a supine
 Disposture. 'Tis well known, that
 us geople who ride on Horse back are
 great prone to Venery; and the same was
 ual long ago observ'd in the *Cento* of
 other problems, that are publish'd under
 epen the Name of ARISTOTLE, the
 Author

Author gives this Reason for it, *Proble* and
blem the Xth, That they are affected which
by the Heat and Agitation, in the his
same manner as in Coition: Which EN
 is exactly to my Meaning; for the ted
 Blood in the Vessels of the *Loins* ready
 grows warm by those Motions and my.
 Joltings of the Rider; and its Mo In
 tions is quicken'd through the def the
 cending Trunk of *Aorta*, and so on ood
 to the *Seminal Vessels*. HIPPOCRAT ener
 TES indeed, in his Book of *Air* in the
Water and Situation, seems to testi ame
 fy the contrary, where he says, *That* ne M
those who ride much are render'd to exp
unapt for Venery; but that it is to om
 be understood of the continual ri in i
 ding of the *Scythians*, which pro mly
 ceed even to Weariness, and so de ne S
 bilitated and relax'd the Body, and ot c
 of consequence suppress the Irritati strok
 tions to *Venery*: But that Riding g
 which we mention from ARISTOT, an
 TLE, which only gently heats the ed
Loins, is to be understood moderate to
 I have no Inclination now to go on di
 and

Pro and examine distinctly every Point
 which my Father has produc'd upon
 this Subject, especially since all that
 HENNERTUS has, and what is re-
 cited by him, Dr. *Higbmore* has al-
 ready happily discuss'd in his *Ana-*
and my.

Mo In the mean Time, many of my
 Father's Propositions stand upon a
 good Foundation, only rejecting that
 generative Power of the Seed lodg'd
 in the *Reins*. The rest of his Ar-
 guments are very evident. Some of
 the Moderns perhaps may endeavour
 to explain their *Phœnomina* otherwise
 from their own Hypothesis, as a cer-
 tain ingenious Person did, who was
 strongly perswaded, that the Matter of
 the Seed was made of the *Chyle* and
 not of the *Blood*; and that by
 strokes upon the *Loins*, the swell-
 ing *Alveus* of the *Chyle* was heat-
 ed, and then that the Matter of the
 seed descended with a swifter moti-
 vation to the genital Parts: Reasons ve-
 ry different from these might be
 brought

68 HENRY MEIBOMIUS, &c.

brought by such who are pleas'd with the fanciful Hypothesis of a *Sucus Nervosus*, or Nervous Juice, which they think too affords Matter for the Seed; but it is not my Business to enquire at present into the truth of their Hypothesis. I perceive now that the Observation is true in this Instance which GRÆCINUS in COLUMELLA formerly said of all kinds of Inventions, *That most People began new Works with more Boldness than they could maintain those that were before perfect.* However, I think that the Opinion I have propos'd of the Heat of the Blood in the Loins does not depend upon bare Hypothesis, but certain Experiment. If excellent SIR, you are pleas'd to approve of it, I shall be much more confirm'd in my Opinion. Farewell

HEN. MEIBOMIUS

Written at Helmstadt,

August 19, 1669.

siguord

Th

Tractatus de Hermaphroditis:

O R, A

TREATISE

O F

HERMAPHRODITES.

CONTAINING

A Description of the several Sorts of HERMAPHRODITES; and how the Law regards them in respect to Matrimony.

I. Intrigues of HERMAPHRODITES and Masculine FEMALES, and of the outward Marks to distinguish them.

II. The material Cause and Generation of HERMAPHRODITES; of unnatural BIRTHS, Generation of MONSTERS, extraordinary CONCEPTIONS, &c.

L O N D O N:

Printed for E. CURLL in *Fleet-street*.

M DCC XVIII.




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PREFACE.

 **P**REFACES now a Days are rather Apologies for the Works to which they are prefix'd, than written for Instruction; and generally a ludicrous Scene is expected, if the Performance be of an airy Nature; or, if not, at least an introductory Specimen of what the Reader may hope for in the Body of the Work.

I shall make no Apology for my Subject, notwithstanding an impudent

Libeller has endeavour'd to load Authors and Publishers of Works of this Nature with the utmost Infamy; and herein I admire at the Front of the Fellow, to pretend to Chastise others for Writing only, when he practises a great deal more Iniquity than any Book extant can prompt him to, every Day that comes over his Head.

MY Design in the following Sheets is meerly as an innocent Entertainment for all curious Persons, without any Views of inciting Masculine-Females to Amorous Tryals with their own Sex; and I am persuaded there will not be one single HERMAPHRODITE the more in the World, on account of the publishing this TREATISE.

IT may be expected by some faithless Persons, that I should produce an HERMAPHRODITE to publick View, as an incontestible Justification of there being Humane Creatures of this kind; but as I have no Authority to take up the Petticoats of any Female without her Consent, I hope to be excus'd from making such demonstrable Proofs; and if I had such a Power, the Sight might endanger the Welfare of some pregnant Female, whose Curiosity would spur her to a particular Examination.

THE Intrigues of my HERMAPHRODITES are indeed very amazing, and as monstrous as their Natures; but that many Lascivious Females divert themselves one with
An-

another at this time in this City, is not to be doubted: And if any Persons shall presume to Censure my Accounts, grounded on a Probability of Truth, I shall be sufficiently reveng'd in proclaiming them, what my HERMAPHRODITES are found to be in the Conclusion.— Old Women.

I confess, all Histories of extraordinary Conceptions from these Intrigues, or by Women without actual Copulation, are equally fabulous with those of the Engendring of Men: It would be as surprizing to find a Man with a teeming Belly, as to see a Woman increase there-
merly by her own Applications.

I doubt not but this small T R E A T I S E may put some Persons upon
previous

P R E F A C E. v

previous Examination of Robust Females, that they may be at a certainty with respect to mutual Enjoyment; but I would not have them rashly conclude from large Appurtenances only, that they are unnatural, but, on the contrary, agreeable Companions.

TO conclude, I fear not the Censure of HERMAPHRODITES, nor of those that would be such to satisfy their vicious Inclinations; neither am I under any Apprehensions from the Censure of our Reforming Zealots.



Traſatus

THE END



Tractatus de Hermaphroditis:

O R, A

TREATISE

O F

HERMAPHRODITES.



THE Secrets of Nature have in all Ages been particularly examin'd by Anatomists and others, and this of *Hermaphro-*
tes is so very wonderful, that I perfectly assur'd my present En-
quiry will be entirely acceptable
all Lovers of curious Discoveries;
and as it is my immediate Busi-
ness

ness to trace every Particular for an ample Dissertation on the Nature of *Hermaphrodites*, (which obliges me to a frequent Repetition of the Names of the Parts employ'd in the Business of Generation) so, I hope, I shall not be charg'd with Obscenity, since in all Treatises of this Kind it is impossible to finish any one Head compleatly, without pursuing the Methods of Anatomical Writings.

Though in *Ovid's Metamorphosis*, *Salmacis's* being in Love with *Hermaphroditus*, and not succeeding in her amorous Wishes, her praying to the Gods to join their Bodies in one, has no Weight in it; yet, that the Notions of *Hermaphrodites* are not entirely fictitious, I need only mention the Servant of *Montanus*, who took his *Hermaphrodite* to be a Male when he lay with his Maids, and for a Female when she lay with her Husband to propagate their Species; the two *Hermaphrodites*

HERMAPHRODITES. 3

for maphrodites of *Licetus*, and the Story of *Ausonius*, which he relates of an Hermaphrodite of *Bonavento* in *Italy*; and Histories are full of Confirmations, that many Persons in the World have had the privy Parts of both Sexes.

For the Definition of the Word Sex, it is no other than a Distinction of Male and Female, in which this is most observable, that for the Parts of the Body, there is but little Difference between them; but the Females are colder than the Males, and abound with more superfluous Moisture; wherefore their spermatick Parts are more soft and humid, and all their natural Actions more vigorous than those of Men: But Hermaphrodites are a mixture of both Sexes, and in both incomplete.

In all Ages Hermaphrodites have been talk'd of, though particular Vouchers have been many times wanting, which is generally the

Case where a Deficiency of the Secrets of Nature is to be detected; the amorous Parts are certainly more valuable than any other principal Parts of the Body, as they afford the greatest pleasure of Life; and there is always the greatest Difficulty attends the Discoveries of Impotency, (which is less obnoxious) and nothing but the Force of the Law executed by a lascivious Female, in the State of Matrimony, will occasion a Record of a want of Substance for the amorous Adventure.

It is natural to suppose, that these Persons of a mix'd Nature call'd Hermaphrodites, have had generally more Prudence and Conduct than to marry under such Incapacities, which would prevent an agreeable Consummation in the amorous Embrace, (however they may sport and dally with each other) as they must expect nothing but the greatest Resentment and higher

HERMAPHRODITES. 5

Se highest Indignation from the Per-
 fect: sons they have presumptuously e-
 ainly spous'd, and must inevitably tend
 prin- to their being expos'd to the World,
 they as Prodigies and Monsters; and
 Life: they have in Times past been the
 Dis- more effectually deterr'd from en-
 es o- gaging in Matrimony, as they were
 noxi- immediately on their Discovery cast
 Force into the Sea or some large Rivers,
 fcivi- or banish'd into some desolate I-
 Ma- land, as presages of dire Events,
 rd o- and the worst of Calamities.

amo But the Civil Law does not regard
 tha Hermaphrodites as Monsters, it per-
 mits them to make a Choice of either
 nature of the two Sexes for the Business
 d ge of Copulation, either in the Capa-
 Com- city of Men or Women; but if
 h In the Hermaphrodite does not perform
 nt a his Part agreeable to Nature, the
 he a same Law inflicts the Punishment
 the due to Sodomy, because he has
 ch abus'd one Part, contrary to
 thim Natures Laws. This must be de-
 an termin'd by the Predominancy of

the
 B 3

the Parts, for there are some Hermaphrodites so very vigorous as to embrace Women, and others whose Parts are so dispos'd as to receive with pleasure the Caresses of Men; and where there is nothing to hinder the amorous Action, but that they are capable of enjoying mutual Pleasure, it would be a piece of injustice to prohibit their Nuptials.

Monsieur *Venette* * tells us, that there are five kinds of Hermaphrodites: The first have the privy Parts of a Man very entire; they make Water and Engender like other Men, but with this difference, that they have a pretty deep Slit between the Seat and the Cod, which is of no Use in Generation.

The second Sort have also the Parts of a Man very well proportion'd, that serve either the Function

* Le Tableau de l'Amour Conjugal. par Monsieur *Venette*. Paris 1710.

HERMAPHRODITES. 7

sons of Life or Generation; but they have a Slit not so deep as the first Sort, which being in the midst of the Cods, presses the Testicles on each side.

The third Sort have no visible privy Parts of a Man, only a Slit, through which the Hermaphrodite makes Water. This Cavity is deeper or shallower, according to the plenty or default of Matter employed for the forming of it, yet one may easily find the Bottom of it with one's Finger. The Terms never flow by this way, and this kind of Hermaphrodite is a true Man as well as the two others above mention'd; for these sorts of Hermaphrodites become Boys, about the Age of fifteen, in an instant, and are as valiant in the adventures of Love as other Males, and this is oftentimes affected by some violent Action, as *Mary Germain*, mention'd by *Paræus*, leaping over a Ditch, strain'd herself, and be-

became instantly a Man, through the coming forth of the privy Parts.

This may be a sufficient Caution to young Gentlemen not to be too hasty in their Marriages, lest, in a vigorous Consummation with a very youthful Partner, the imaginary Female should at once appear an Hermaphrodite.

The fourth Sort of Hermaphrodites, are Women who have the *Clitoris* bigger and longer than others, and thereby impose upon the Vulgar, who know but little of the Parts they are compos'd of, and of these kinds of Hermaphrodites, *Columbus* says he examin'd altho the Parts, and found no essential Difference from other Women; the only Sign that they are Women is, that they suffer the flowing of their Terms every Month.

The fifth Kind, are those that have neither the Use of the one nor the other Sex, and have their privy Parts confus'd, and the Tem

perera

HERMAPHRODITES. 9

ough per of Man and Woman so inter-
 arts, mix'd, that one can hardly say
 on to which is most predominant; but
 too these sorts of Persons are rather a
 in a kind of Eunuchs than Hermaphro-
 very dites, their *Penis* being good for
 y Fe- nothing, and their Terms never
 Her- flowing. Of this Kind was the *Bo-*
hemian Woman, that pray'd *Colum-*
 phro- bus to cut off her *Penis*, and to en-
 the- large her *Vagina*, that she might
 an o- the more freely, as she alledg'd,
 on the join amorously with a Man.

le of These are the several Sorts of Her-
 of maphrodites, mention'd by Monsieur
 phro *Venette*; and the four first of them,
 'd altho' they have the Name, yet Nature
 sentia has not refus'd them the Advantage to
 ; th- make use of their Genital Parts, and to
 omer Engender as others. The Male Her-
 ng o- maphrodite may get Children, and the
 Female conceive; so that neither the
 e tha- one nor the other differ from Men or
 e on- Women, but only by a superfluity or
 e the- a deficiency of Parts, and such as
 Tem- does not disturb the business of Ge-
 peration. The

The fifth Sort are call'd perfect Hermaphrodites, because they are incapable of using either of the Sexes; but some Persons fancy there are a sort of Hermaphrodites which can make use of both Sexes, and Engender both ways, though this is easily confuted, when we consider that one of the privy Parts of any Hermaphrodite is generally useless, as being contrary to the Laws of Nature, and what confusion would it be, to find in one and the same Person a Man's and Woman's Testicles, a Womb and a Penis? A Woman's Genital Parts and a Man's are too different to admit of such an Union, and to change the Use upon any occasion.

Agreeable to the last mention'd Opinion, some Naturalists will have it, that an Hermaphrodite, which is very vigorous as to both Sexes, may Engender within himself, without the Company of another Person, having Matter to form a Child, and

Place

HERMAPHRODITES. II

Place to conceive it, and proper Liquor for Nourishment: In the same manner as *Jack Hares* engender once in their Lives, and that *Stags* do the same, which is maintain'd by the learned *Langius*: But these Generations are both impossible and ridiculous, the Naturalists must certainly be deceiv'd, in taking some Parts of the Female for the Testicles of the Male; and what probability is there that the Seed should come out of one Part and into the other, without losing its Spirits, and altering considerably in changing of place? And if such a Thing were possible, the Temperament that engenders Masculine Seed might as well engender Feminine, and produce the Terms at the same Time, have something else in proportion to which it.

Women having Beards, and being of a large Masculine Size, have been sometimes, by the Ignorant, accounted Men, tho' they were true Women;

men; and it cannot be said, that one Sex is chang'd into another, for we never heard of Men that became Women, and that their privy Parts were abolish'd, or turn'd within, in order to form the Genital Parts of a Woman. The Hermaphrodites of *Licetus*, which conceiv'd and brought forth Children, were real Women taken for Men, by reason of the length and bigness of their *Clitoris*: And the Fisherman's Wife, mention'd by *Antonius de Palma*, was only a Male, call'd the third sort of Hermaphrodites undiscover'd, which was afterwards manifested in the coming out of the Parts of a Man, when she had been fourteen Years married. The Case was the same with *Emilia*, marry'd to *Antonius Sperata*, mention'd by *Potamus*, who was accounted a Woman twelve Years, but was afterwards reputed a Man, and married again to a Woman.

For the Discovery of the Male and Female Hermaphrodite, these
OBSER-

HERMAPHRODITES. 13

Observations will be serviceable: A Person that is bold and sprightly, having a strong Voice, much Hair on the Body, particularly on the Chin and privy Parts, with the rest of such Signs as discover Manhood, are certain Demonstrations that the Hermaphrodite has the privy Parts of a Man in a more predominant manner than those of the other Sex; and contrarywise, if an Hermaphrodite has good Breasts, Skin smooth and soft; if the Terms appear at their due Intervals; if there be a sparkling and agreeableness in the Eyes; and if other Signs are observ'd, that commonly distinguish a Woman from a Man, these are Arguments that the Hermaphrodite has the Privities of the Female Sex of a good Conformation; and if the *Vagina* is not too defective, such an Hermaphrodite ought to pass for a Woman.

I doubt not but there are many Persons in the World of both Species,

cies, particularly of the Female Sex, who would willingly assume to themselves the Parts belonging to Hermaphrodites, if they could have a vigorous Use of the Members of both Sexes, upon any lustful Inclination; a lascivious Female would be transported at the Thoughts of acting the Part of a Man in the amorous Adventure, and a lecherous Male would propose equal Pleasure in receiving the Embraces he use to bestow; but tho' most Persons agree that Women have the greatest Sense of Enjoyment in the Act of Copulation, (as without all question they must, by the Situation and Disposition of the Parts) yet they would be more forward in satisfying this brutal Curiosity than those of the opposite Sex. Men are more easy to be limited in the Pleasures of *Venus* than Women; as they are endu'd with more Reason, so they are generally easily satisfied in those Enjoyments, which were chiefly design'd

sign'd for the propagating of their Species.

If two Persons, being Hermaphrodites, should Marry with an expectation of pleasing each other, as Male and Female by turns, they'll meet with a Disappointment, for the Reasons already mention'd, *viz.* That one of the Members of Hermaphrodites is most commonly useless; and if a Man should by chance be married to a Person of his own Sex, before the Parts are come down, (which, as I have observ'd before, sometimes happens, where Persons are wedded in an Age of Infancy) a great Disappointment will ensue to the Husband, when his Partner shall take the Constitution of a Man, and be ready to engage with him, instead of his encountering with her; and in respect of a masculine Woman's being taken by the Length of her *Clitoris* for a Man, *Daniel de Bantin* only sported with his Wife, but was got with Child himself by one of

his Companions. The *Clitoris* not being perforated, the Hermaphrodite can furnish no Matter for Generation.

The *Clitoris* in Women suffers erection and falling in the same manner as the *Penis* in Men; and the *Vagina* likewise swells to make the Passage streight and easy, for the reception of the *Penis* in the Time of Enjoyment. Sometimes the *Clitoris* will grow out of the Body two or three Inches, but that happens not but upon extraordinary Occasions, upon violent Inclinations to Copulation, over much Heat of the Privities, &c. and by this means a Man will be hinder'd from knowing his Wife; but the larger it is, so as no way to prevent their mutual Embraces, the greater is the Pleasure, especially to the Female; and without this Part, the fair Sex would neither desire the Embraces of the Males, nor have any Pleasure in them, or Conceive by them.

HERMAPHRODITES. 17

Women well furnish'd in these Parts may divert themselves with their Companions, to whom for the most part they can give as much Pleasure as Men do, but cannot receive in any proportion the Pleasure themselves, for want of Ejaculation, the Crisis of Enjoyment to the Male in the Intrigues of *Venus*. I am inform'd that Diversions of this nature are frequently practis'd by robust and lustful Females, who cannot with any prospect of safety to their Reputations, venture upon the Embraces of a Man, though they are never so strongly inclin'd. The unnatural Pleasures of this kind are finely illustrated in the following Song, written by Mr. ROWE, which I take it will not be improperly inserted in this Place.



C 3

SONG.

S O N G.

I.

*While S A P P H O, with harmonious Airs,
Her dear P H I L E N I S charms,
With equal Joy the Nymph appears,
Dissolving in her Arms.*

II.

*Thus to themselves alone they are,
What all Mankind can give;
Alternately the happy Pair
All grant, and all receive.*

III.

*Like the Twin-Stars, so fam'd for Friends,
Who set by Turns, and rise;
When one to T H E T I S Lap descends,
His Brother mounts the Skies.*

IV.

*With happier Fate, and kinder Care,
These Nymphs by Turns do reign,
While still the Falling, does prepare
The Rising, to sustain.*

V.

*The Foy of either Sex in Love,
In each of them we read,
Successive each, to each does prove,
Fierce Youth and yielding Maid.* In



*Intrigues of Hermaphrodites
and Masculine Females.*

THE hotter the Climate, the stronger are the Inclinations to Venery. When I was formerly in *Italy*, there happen'd a notable Adventure in the Neighbourhood of *Rome*, between a certain Lady call'd *Margureta*, one of a noble Family in the Papal Dominions, and a Lady of *France*, whose Name was *Barbarissa*: These two Females were in their Statures very near equal to the largest siz'd Male; they had full and rough Faces, large Shoulders, Hands and Feet, and but slender Hips, and small Breasts: In short, they resembled Men in all respects, but their Dresses, their Gates and Voices, and indeed they were suspected to be Hermaphrodites. These Ladies, I am inform'd, paid
fre-

frequent Visits to each other, and 'twas always observ'd, that no Body was admitted to their splendid Entertainments, which heighten'd the Curiosity of a Servant in the Family of *Margureta*, to attempt a Discovery of their Intrigues, they always locking themselves in, the moment they had dispatch'd their Suppers: In order to this, on a Time, this Servant, call'd *Nicolini*, with a piercing Instrument of Iron, and the Assistance of an Artificer, ingeniously made a Communication for the Sight into the next Room, by working a small Hole through the Wainscot, opposite to the Bed, in the Chamber wherein the two Masculine Ladies accusom'd to solace themselves. At the next Meeting, *Nicolini*, to his no small surprise, had a Prospect of the two Females embracing each other, with a succession of Kisses, of no short Duration. After this they both drew up their Petticoats, and exposing

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HERMAPHRODITES. 21

posing their Thighs to view, they mutually employ'd their Hands with each other, in the same Manner, and with the same force of Inclination, as a juvenile Gallant would make his Approaches to what he most admires in a beautiful *Belinda*, at the same Time continuing the closest Salutations; at last one of the Females threw herself down upon the Bed, and displaying herself commodiously, the other immediately begun the amorous Adventure, covering her Companion so effectually, that *Nicolini* could not possibly discover any farther Particulars: They had not continu'd their Sportings long before *Margu-reta*, which officiated now instead of the Man, arose from *Barbarissa*, and turning towards the Window with her Cloaths up in her Arms, *Nicolini* immediately discover'd something hang down from her Body of a reddish Colour, and which was very unusual: They
both

both panting, and almost breathless, retir'd from the Bed to a Table, where they sat down and refresh'd themselves with sufficient Quantities of generous Wine. About an Hour after this, they began to renew their Frolicks, and it being *Barbarissa's* turn to caress, who was not so Masculine as *Margureta*, to incite the falling down and erection of her Female Member, she turn'd over a large Book, amply stor'd with obscene Portraitsures, wherein the amorous Combat was curiously describ'd in the utmost variety of Postures which were ever practic'd, or the Head of a youthful and ingenious Painter could invent; but this not having the Effect expected, *Margureta* strip'd her self naked, as did likewise *Barbarissa*, and both dancing about the Room, they gave each other repeated Strokes with their Hands on their white Posteriors; and this likewise failing to move *Barbarissa*, *Margureta* open'd

a

a Cabinet, and taking from thence a large Birchen Rod, she flogg'd *Barbarissa* lustily, her Buttocks seeming to yield to that amorous Discipline; upon this, something appear'd from the Privities of *Barbarissa*, like unto what *Nicolini* had observ'd of *Margureta*, and they instantly put on their loose Gowns, and ran to the Bed, where *Barbarissa* embracing her Companion, did her Work effectually. After their Sportings were over, that each had return'd the Favours receiv'd, they decently dress'd themselves, and sat them down again to the Table, where, after drinking a Bottle or two of the richest *Italian* Wines, they kiss'd each other in the most loving manner, and *Margureta* rang the Bell for *Nicolini* to light *Barbarissa* down stairs, who immediately taking leave of *Margureta*, was carried in a Chair to her Place of Residence.

This Story sufficiently shews the unnatural Intrigues of some Masculine

line Females, where by the falling down and largeness of the *Clitoris*, they have been taken for Men, as mention'd in my Description of Hermaphrodites, and are capable of every Action belonging to a Man, but that of Ejaculation. I next insert an Intrigue between two Females more extraordinary than the former, by reason in this, Art was only employ'd, and in the other there was something of Nature in it, tho' viciously apply'd: I shall introduce it with several Adventures which happen'd in this Case before the Scene was accomplish'd, and which I doubt not will be acceptable. In the City of *Ferara*, 'tis reported, there some time since liv'd two Damsels who were of reputable Descent, and their Education was equal to that of the greatest Quality in the Territories of *Italy*; the Name of one of them was *Theodora*, and of the other *Amaryllis*: *Theodora* was the Daughter of an eminent Courtier, and in

her

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her Person most beautiful; her Shape was form'd according to the nicest Rules of Symetry; her Waste was slender, her Breasts were full and round, and for Whiteness equall'd the falling Snow; her Face was exactly compos'd, the Features strong and yet beautiful; her Cheeks more lively than the Rose and Lilly; her Eyes sparkled beyond the most shining Planets; her Teeth excell'd the best polish'd Ivory; soft as Velvet were her Lips, and redder than Vermillion; her Hand and Arm more white than Milk; her Feet small, and her Gait stately; and on her Shoulders were display'd her auborn Tresses, hanging in Ringlets to her Waste; in short, every Part that was visible invited to hidden Charms; her Looks were languishing, and her Eye-Balls large, which, perpetually rowling, cast a thousand Darts at all Beholders. *Amaryllis* was the Daughter of a wealthy Merchant, and no less admir'd for her

D

Beau-

Beauty than the lovely *Theodora*; she was made up of Perfections, and whomsoever she saw unguarded, she was sure to captivate: These two Ladies were both of them cross'd in their amorous Inclinations; *Theodora*, before she was thirteen Years of Age, had made a powerful Conquest over the Affections of a Youth of Gallantry, his Name was *Leander*, and he was the eldest Son of a Nobleman of *Naples*; but *Theodora's* Father having no regard to the Happiness of his Daughter, after *Leander* had made his Address, he forbid him his House, not approving the Circumstances or the Character of the young Gentleman; for the Father of *Theodora* was a mercenary Courtier, having no regard to any but such as were in their Nature Misers and sanctified Hypocrites, and *Leander* being a Gentleman inclin'd to Extravagancy. *Leander* setting a greater value upon his Education, Manners and good Nature than his Fortune,

was

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was oblig'd to desist in his Pretensions and to sink under the oppression of Avarice : He determin'd to leave *Ferara*, since he was there to see his Happiness no more, however, he resolv'd to send his Fair One, a moving *Billet Doux* before his Departure, which he did, and it was as follows.

To the GODDESS of *Ferara*, the
Beautiful THEODORA.

Divine Creature,

IT is not to be admir'd that I, the meanest of your Servants, should be rejected by your wealthy Parents, and that Heaven should deny me a Happiness which it self only ought to enjoy ; Why did Nature make you so Beautiful and Deserving , and me so unworthy of your Affections ? My Misery increases with your Happiness, unless you participate my Pains ; you are in the Bud of your Beauty, which when full blown, will be like

the Sun in the midst of the Horizon, Illuminating the whole World, but its penetrating Rays not to be gaz'd upon. You are the Lilly, and I am the Thorn; you beautify the rich fertile Vale, whilst I retire to the barren Mountains. I will pass the Alps 'till I approach the most aspiring Mount, and there, in view of Ferara, I will lay me down and bid the World Adieu. When I am gone, remember that you had once a Lover who could sacrifice every thing for our Service, and without you he could enjoy nothing. I have not only concerted my Journey from Ferara, but likewise to the Elysian Groves; if my grizly Ghost should terrify that sordid Wretch your Father, 'tis no more than he deserves, and if my Skade appears to you, look on that unconcern'd which cannot injure you. My last Request to you is to take care of your self, who am

Your despairing Lover,

But Admirer,

LEANDER

Theo

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Theodora receiv'd this moving Letter with a Concern proportion'd to the melancholly Occasion; she communicated it to an intimate Acquaintance, who likewise express'd the utmost Uneasiness; the thoughts of the Catastrophe of the Loves of *Theodora* and *Leander* presented a lively Idea to *Theodora's* Companion, of the Miseries and Misfortunes attending Mankind. " Hard is the Case (says she) that *Leander*, one of the finest young Gentlemen of *Naples*, should be sacrific'd to a mercenary Wretch, a Wretch, that in the midst of plenty is poor and miserable, and who, tho' he has all Things to compleat his Happiness, his avaricious Temper will not permit him to enjoy the common Necessaries of Life: The Pleasures of living he's a Stranger to, he lives despis'd, and will die unpitied: But such is the inequality of Fortune's Favours, that Merit must stoop; and Ideots be advanc'd to the

" highest Pomp and Magnificence.
 " It is entirely out of your Power
 " to give the pitied *Leander* the
 " least Relief; your Father's House
 " is a Nunnery, he has his Locks
 " and Keys to secure you, and his
 " Spies for Intelligence; but I ad-
 " vise you to send the unfortunate
 " Youth an Answer to his mourn-
 " ful Epistle." Upon this, *Theo-*
dora immediately call'd for Pen, Ink
 and Paper, and wrote the following
 Answer.

To the unfortunate L E A N D E R.

I am sorry that you had the Misfor-
 tune ever to see me, and the more
 for that in vain I seek your Relief;
 it is not in my Power to forward
 either your Happiness or my own,
 which I confess I should think com-
 plete, if my mercenary Father would
 consent to my Espousals; but it is
 so far from this, that I am to see
 no Man for the future, so that the
 Lilly

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*Lilly you admire now droops its Head,
and the whole Vale's enclouded at my
sorrowful Fate ; I would willingly ac-
company the Briar to the Mountains.
Impute not to me your approaching
Calamities, which only increase with
Theodora's. Think me no longer
handsome, who have so many Imper-
fections to sully those Trifles you call
Beauties ; No, range me with Deform-
ity, since other Ideas may increase
your Pain. I desire you to forget me,
as I am oblig'd to endeavour not to
remember you.*

Your most disconsolate

Lover;

THEODORA.

Upon receipt of this Letter, Le-
ander quitted Ferrara with a Grief
inexpressible, but however had Re-
solution to finish his Journey to the
Place of his Nativity without self
Violence, but soon after resign'd a
miserable Life. J

I come now to the Story of *Amaryllis*. *Amaryllis* was formerly deeply in Love with a Gentleman of *France*, (she being originally of that Kingdom) whose Name was *Sempronius*; his Person was stately and very well proportion'd; his Face was ruddy and inclining to be large; his Eyes full and lively, with Eye-Brows and Beard pretty thick, of a dark brown Colour; and his Skin was clear; his Shoulders were strong and well set, and Limbs rather large than small, but exactly shap'd: He was perfectly good natur'd, complaisant in his Behaviour, and gallant in his Amours; his Dress was easy and genteel, his Approaches sprightly, and his Conversation the most endearing. *Amaryllis* was extremely fond of *Sempronius*, and *Sempronius* was fond of *Amaryllis*, without each other they were equally unhappy; repeated Visits introduc'd each coming Day, and innocent Embraces crown'd the Night: Love and Liberty were their constant Themes,

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Themes, and nothing was wanting but the Marriage Ceremony to compleat their Felicity; but it so fell out, that after a Day was appointed for celebrating their Nuptials, that a young Gentleman of *Spain* call'd *Richardo*, envying the Happiness of *Sempronius*, made several Attempts to disconcert his Measures; and one Night, taking with him an Officer of Justice, whom he brib'd to his Interest, he repair'd to the House of *Amaryllis*; and knocking with great Violence, *Amaryllis* was very much alarm'd; but she sent down her Servant to enquire into the Occasion of this uncommon Approach. The Servant no sooner open'd the Door, but *Richardo* and the Officer of Justice enter'd the House, (beating down the Servant) and immediately ascended the Stairs in pursuit of *Sempronius*; during this Bustle, *Amaryllis* suspecting a Design against *Sempronius*, (*Richardo* having formerly offer'd his Service to her, and Revenge

venge being the common Consequence of a Disappointment with a *Spaniard*) lock'd him into a private Closet, which was no sooner done, but *Richardo* enter'd the Room with his Sword drawn, *Amaryllis* having but just Time to secure her Lover. *Richardo* demanded of *Amaryllis* the gay *Sempronius* as a Criminal, telling her he had committed a Rape on the Body of the virtuous *Maria*, a Lady celebrated for Beauty, and to whom all *Italy* could not produce an Equal; the Officer ran about the Room, crying, "Justice, Justice, where is the Villain *Sempronius*." They search'd the Room very diligently, and not finding *Sempronius*, at last *Richardo* address'd himself to *Amaryllis* in these Words: "Madam, I hope
 " you have more Virtue and Honour than to shelter a Criminal,
 " especially where one of your most beautiful Sex is concern'd, and
 " the greatest Innocence has been violated: If you allow your House
 " to

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“ to be a Sanctuary for Offenders
 “ of this Nature, Justice will re-
 “ quire Satisfaction at your Door ;
 “ you may your self expect the same
 “ Injury to your Person, and I am
 “ now prepar’d to shew a Resent-
 “ ment that will not be pleasing to
 “ *Amaryllis* ; either comply with my
 “ Desires in producing the Crimi-
 “ nal, or expect to fall my Victim.”

This Speech very much confounded
Amaryllis ; the Designs of *Richardo*
 she could not easily penetrate, whe-
 ther against her self or *Sempronius*
 the Plot was laid, or whether it ex-
 tended to both, she could not de-
 termine : But at last she summon’d
 her Courage and her Reason, and
 with a look of Indignation peculiar
 to her Sex, she answer’d thus the
 malicious and designing *Richardo* :
 “ What Crimes *Sempronius* has been
 “ guilty of, is to me a Secret,
 “ but that *Richardo* deserves the
 “ Character now given of *Sempro-*
 “ *nus* is very obvious, and needs
 “ no

“ no Difficulty for me to affirm; your
 “ brutal Inclinations are not easily
 “ satisfied: When you made your
 “ Addresses to me, your Designs
 “ were base and dishonourable;
 “ you more than once attempted
 “ with force to violate my Chastity,
 “ and for ought I know you are
 “ now come upon the same Er-
 “ rand: What could make you ap-
 “ proach me in this hostile manner,
 “ but to Ravish *Amaryllis*, or to
 “ Murder *Sempronius*, under a pre-
 “ tence of Justice? But let the E-
 “ vent be what it will, I’ll not de-
 “ liver up him who is dearer to
 “ me than Life, but dare a Vil-
 “ lain to his worst.” This heroick
 Speech made by *Amaryllis* dash’d *Ri-*
chardo for the present; but he be-
 ing resolv’d to prosecute his Inten-
 tions (which indeed were both to
 Murder *Sempronius* and ravish *Ama-*
ryllis, as she had guess’d) he advanc’d
 nearer to *Amaryllis*, and took her
 in his Arms, upon which she cry’d

out

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out with violence, whereupon *Sempronius*, who had heard every thing that had pass'd, open'd the Closet Door, and sallying out Sword in Hand to defend himself and his Mistress, *Richardo* rush'd from *Amaryllis*, and attack'd *Sempronius*; they fought sometime without any seeming Advantage on either Side, 'till at length the Officer belonging to *Richardo* knock'd down *Sempronius*, and *Richardo* ran him to the Heart; *Amaryllis*, through the Negligence of the Officer, had an opportunity of escaping to a neighbouring House, where she acquainted the Inhabitants with the dismal Tragedy; upon this Warrants were issu'd from the next Magistrates for the Apprehension of *Richardo*, but he took Post for *Germany*, where he secur'd himself in a famous Monastery. In great despair and confusion *Amaryllis* left the Kingdom of *France* and travell'd into *Italy*, to endeavour to forget this barbarous

E Treat-

Treatment of her unfortunate Lover. At first she propos'd to retire to some Country Village, and spend the remainder of her Life in Sighs and Groans, and complaining Sonnets; for this purpose she compos'd the following Lines.

S O N G.

I.

Since gay SEMPRONIUS now is gone,
 What Comfort yields my Life?
 I shall Unhappy be alone,
 My Breast is fill'd with Strife.

II.

The Sun is set e'er Noon arriv'd,
 Sad Glooms around me spread,
 No flowing Joys the Lad surviv'd,
 He's now rang'd with the Dead.

III.

SEMPRONIUS Dear, where are ye stole?
 Could I but find thee strait,
 I'd cut the Thread of Life, my Soul
 On thy bless'd Shade would wait.

IV.

IV.

*If to th' infernal Regions, Woe,
SEMPRONIUS is confin'd;
His Ghost I'll trace, persue below,
To ease my tortur'd Mind.*

V.

*I still in vain, alas! prepare
In vain I strive to sleep;
My Breast is fill'd with deadly Car.
I'll lay me down and weep.*

VI.

*All worldly Joys I bid adieu,
All Pleasures I forsake;
SEMPRONIUS still I'll sleep with you;
I'll with the Touth awake.*

*Amaryllis did not long continue
her Resolution of going into the
Country, fearing an invincible Des-
pair would ensue; and upon advi-
sing with a Bosom Friend, she was
dissuaded from it: Her Intimate
thought it might be a Diversion to*

her Melancholly to repair to some popular City, where a variety of Conversation and airy Entertainments, might, if possible, erase the Memory of her deceas'd Lover. Accordingly *Amaryllis* immediately set out for *Ferara*, where she had been but an inconsiderable Time, before she accidentally fell into the Company of *Theodora*, whose Disappointment, already related, was little inferior to hers, and both repeating their Stories, they found so near a Resemblance in their Misfortunes, that they resolv'd to live together as Sisters or inseperable Companions, and to use their utmost Artifices for the Relief of each other. I have been led into this seeming Romance, to shew particularly the fatal Disappointments attending these two beautiful Females, which were very extraordinary, especially those of the Latter; and to shew, in a particular manner, how these two Ladies

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Ladies first became acquainted, as an Introduction to what follows. I come now to their Female Intrigues, which were no less uncommon than their Misfortunes.

Theodora and *Amaryllis* liv'd together some Time, and at last by the constant perusal of airy Books, and a few entertaining Companions, they had in some measure forgot their unfortunate Lovers; but they resolv'd never for the future to fix their Affections upon any Man living; and living in Luxury, in the prime of their Years, in a hot inciting Climate, they at length were naturally inclin'd to the most abominable Pollution: They provided artificial *Penis's* of the largest Dimensions, and with Ribbons they fasten'd the Root of the Instrument, in the same Situation as Nature has plac'd the Substance in Man; they frequently embrac'd one another by turns, as Man and Woman in the amorous Adventure;

ture; and when their Vigour was so much abated, that they were no longer able to struggle, the Female uppermost withdrew, and taking another Instrument in her Hand, she us'd it on her Companion with an Injection of Moisture, which, with the rubbing, occasion'd such a tickling, as to force a discharge of Matter and facilitate the Pleasure. This was their daily Practice for a considerable space, 'till at last a Confident of *Theodora's*, who was sometimes admitted as variety in these brutal Enjoyments, for a large Sum of Money reveal'd their Intrigues to *Philetus*, a Youth of a very comely Person, but a little Effeminate, who passionately admir'd the beautiful *Theodora*, and who had made several Attempts on her in vain.

Philetus being let into the Secret of *Theodora's* Intrigues, by the Assistance of the Confident, resolv'd to personate a Lady of the first Figure at Rome: In order to this, he

fur-

furnish'd himself with a very rich and costly Female Habit, and by the Use of Paint, which alter'd his Eye-Brows, Cheeks, Hair, &c. and shaving every Day, he was sufficiently disguis'd; all Things being now concerted with *Theodora's* Confident, *Philetus* was admitted to wait upon *Theodora* and *Amaryllis*, with a feign'd Message from a Lady of their Acquaintance at Rome, and was entertain'd with the utmost Respect and Grandeur, which occasion'd frequent Visits between *Philetus* and *Theodora*, and at length there was such an Intimacy contracted, by the Management of *Philetus* and the Confident, that *Philetus* was permitted to be present in their Frolicks; and at last offering his Service to *Theodora*; she with a great deal of difficulty accepted his Embraces, having not the least suspicion of the Design; so that *Philetus* taking the artificial *Penis* in his Hand, went to the Window from the Ladies, and pulling

pulling up his Petticoats, pretended he had fix'd it round his Waste, and putting the Instrument in a Furberow of his Gown, he advanc'd to the Bed where *Theodora* was laid in an airy Manner to receive him; the Sight of the beautiful *Theodora*, in this captivating Posture, caus'd an immediate Erection with *Philetus*, and fill'd his Breast with amorous Fire; he approach'd his Charmer with a Lover's vigour, and *Theodora* was still a Stranger to the Intrigue, 'till the moment of Ejaculation, which was not usual with the same Instrument in her Embraces with *Amaryllis*: When this happen'd, she was prodigiously surpriz'd, and endeavouring to disengage her self from *Philetus*, he folded her more closely in his Arms, and in the greatest Transport told her, he was her constant Admirer *Philetus*: She upbraided him for this perfidious Method of bringing about his Designs; however, upon his telling her, That

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her strict way of Living made an uncommon Stratagem absolutely necessary, that he hop'd she would excuse what Love had prompted him to, and that notwithstanding what had past, his Designs were honourable; *Theodora* considering what had happen'd, and experiencing a material Difference between Art and Nature, agreed, on his humble Request, to Marry him; and a Priest was immediately sent for, who solemniz'd their Nuptials. When the Ceremony was over, *Theodora* sung this Stanza.

*The Shadow I'll no longer try,
Or use the pleasing Toy;
A sprightly Youth I can't defy,
The Substance I'll enjoy.*

After these Adventures were over, *Amaryllis* likewise submitted to Matrimony with a Gentleman of *Ferrara*; and they both enjoy'd the greatest Happiness, making no difficulty to forget all Sorrows past. The

The next Intrigues I shall mention, are of two famous Hermaphrodites, who were more vigorous than common in their Parts, at *Urbino*. It is not many Years ago (as the Story relates) that there liv'd at *Urbino* two Hermaphrodites, famous for their Intrigues, and indeed they were arriv'd to that consummate pitch of Impudence, that they were not asham'd to own their Bestiality, they not only frolick'd with each other, but with both Sexes in general; their Names were *Diana* and *Isabella*, both of reputable Birth, and well Educated. *Diana* on a Time being invited to the Nuptials of a certain Nobleman of *Urbino*, accompanied him to the House of a noted Clergyman, some distance from the Residence of *Diana*, to be a Witness to the solemnization of the Marriage, and being arriv'd there, every thing was instantly provided for the Ceremony; the Bride was attir'd in the richest Brocade Silks,
with

with the finest Linnen that could be purchas'd; her Neck and Breasts were expos'd very low, and heav'd with Desire, filling the Bridegroom with amorous Imaginations; her Hair was adorn'd with the most beautiful and odorous Flowers, which furrounded her heavenly Face, and made it appear like a Rose in its bloom, in a delightful Garden, just ready to be gather'd. The Bridegroom was dress'd in Cloth of Gold, and Linnen of *Flanders* lac'd; on his Head was a flaxen Peruke reaching to his Waste of very great Value, and by his Side a Sword, whose Hilt was set with Diamonds.

The Parson by this time being ready to perform his Office, the Bride and Bridegroom, and *Diana* were usher'd into a great Hall, hung round with Scripture Paintings, particularly of our Saviour, illustrating his whole Life from his Birth, and being laid in the Manger to the Time of his Crucifixion. When the Service

vice was over, and the wedded Couple had join'd their Hands and Hearts, a splendid Entertainment was provided by the Parson to refresh them after the Fatigue of their Journey, which continuing 'till it was late in the Evening, the Bride and Bridegroom, and *Diana*, had not time for their Return to *Urbino*; whereupon the Parson, in good Manners, first took Notice of it, and withal offer'd them the Use of his House, which they accepted, considering it would at least be hazardous, if not impossible to reach *Urbino* that Night.

The Bride and Bridegroom, and all the Company, were as merry as was possible, and after Supper, Directions were given by the Parson for preparing the Beds; but before the usual Time of retiring to Rest, his Brother coming accidentally from *Bonona*, there arose some Difficulty with the Parson in the disposal of his Guests, he having no more Beds than two at liberty: At last they

agreed

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agreed that *Diana* should lye with the Parson's Wife, who was a very handfom Woman, and the Parson and his Brother were to pig together, whereby there would be a Bed at the Service of the Bride and Bridegroom. Several Bottles of *Champaign* and *Burgundy*, and of fine *Italian* Wines being drank, the Bride and Bridegroom were put to Bed with a great deal of Solemnity; afterwards *Diana* and the Parson's Wife were lighted to their Apartment, and he and his Brother repair'd to theirs.

Diana observing the Parson's Wife to be a beautiful Woman, particularly as she undress'd her self, had a very strong Inclination for her usual Sportings; and in order to carry on an Intrigue with safety, she softly bolted the Chamber Door, which being done, they both went to Bed, the Parson's Wife putting out the Candle. They had not been long in Bed before *Diana* began to

F kiss

kiss the Parson's Wife with Freedom, but she not suspecting any thing farther, and supposing it might proceed more from Wine than any thing else was pretty easy, 'till at last *Diana* threw her self upon her, and began an Adventure, very displeasing, which surpriz'd her to that degree, that she cried out vehemently.

The Family, which had not been long at rest, alarm'd at this unseasonable Noise, arose; the Parson came to his Wife's Chamber Door, and finding it bolted within, he call'd to her to know the Occasion of this Disturbance; she answer'd, "That she had a Man or a Monster in Bed with her, one that was then violating her Person." The Parson supposing this to be a Design to Cuckold him, order'd his Servants to break open the Chamber Door, which being instantly effected, he rescu'd his Wife from the Power of *Diana*. After this

10

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he seiz'd *Diana*, and upon Examination, finding her to be an Hermaphrodite, having the Members of both Sexes, he order'd his Servants to carry her to the Garret, and tye her hands and Legs together, and then to put her into the Bed of the Maid-Servant. This being done, the Parson went to Bed again, as did likewise his Wife, and the Family was at rest the whole Night; and the Noise, though it was great, did not disturb the Bride and Bridegroom after their Enjoyments of Wine and Love.

The next Morning the Parson arose early, and going to the Bride and Bridegroom, acquainted them with what had happen'd relating to his Wife and *Diana*, who expressing a very great Concern, and withal protesting, that the Injury was offer'd without the least Design on their Parts, the Parson was reconcil'd to them, but turn'd *Diana* out of Door with the Indignity she deserv'd,

serv'd. *Diana* immediately return'd to *Urbino*, as did likewise the Bride and Bridegroom some Hours after, having first made the Parson a Present of a Purse of Gold for his Service and very great Civility.

It was not long after this, that *Isabella* walking in the Streets of *Urbino*, in the close of the Evening, a Foreign Count, of luscious Inclinations passing by her, gave her an amorous Look, and addressing her with a great deal of Complaisance, she seem'd for his Purpose, and indeed she long'd for a pleasing Variety, having met with no uncommon Adventure for a considerable Time.

The Count observing her inclin'd to Pleasure, invited her to his House which she at first rejected, but after a great deal of Intreaty and Persuasion she condescended, not rightly apprehending the Consequence, with a Gentleman that was a perfect Stranger to her. When they were arriv'd at the House of the Count

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Isabella was handed through several Rooms of State to an Anti-Chamber, where she was desir'd to sit down, the Count calling for his Servants to prepare a costly Supper; while the Supper was dressing, he kiss'd and dally'd with *Isabella*, but she was unexpectedly shy, behaving herself with a great deal of gravity; at length the Supper was brought, consisting of Fish, Fowl, Ragooes, Soops, &c. dress'd to the height of the Mode; they both eat heartily and drank very freely of noble Wines. After the Supper was over, the Count renew'd his Addresses to *Isabella*, who seem'd a little more compliable, but would not allow him the Freedom he desir'd, which had the usual Consequences of encreasing his Inclinations: It growing late, he carry'd her to his Chamber, where after some Time, she was oblig'd to go to Bed with him.

The Count, after he was in Bed, being inspir'd with Love, began the amorous Adventure with *Isabella*, before he had thoroughly examin'd the Secrets of Nature; and after a short Space, finding an Uneasiness in his amorous Struggles, he put down his Hand to discover what it was, and feeling something like the Testicles of a Man, he rose from her in the greatest Confusion, and calling to his Servant for a Candle, in his passion he pull'd out a sharp Penknife and cut off the external Members of *Isabella*, highly resenting the Affront, and very much displeas'd with himself, that he should embrace a Monster. *Isabella* made a hideous Outcry, which disturb'd the whole Neighbourhood, but the Count sending for an experienc'd Surgeon, to prevent the Effusion of too great a Quantity of Blood, it issuing out with great violence, kept her at his House all Night, and sent her the next Morning in a Chair to her Companion.

Isabella

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Isabella was a considerable Time before she recover'd of this great Wound; but at length growing well, and *Diana* having very much suffer'd by her extravagant Frolicks, they liv'd together as Man and Wife (being now better qualified for it) a considerable Space, 'till on a Time they had a very great Quarrel, which occasion'd a Separation; and *Diana* reviving her former Diversions, met at last with the same Fate as *Isabella*, her masculine Instrument being likewise sever'd from her Privities, after which, both of them liv'd to be harmless old Women. These Intrigues being very remarkable, I thought fit to insert them for the Entertainment of the curious Reader; I now proceed to the Nature and Generation of Hermaphrodites.



Of



*Of the material Cause and
Generation of Herma-
phrodites.*

TH E R E are several Reasons assign'd by Naturalists for the Cause and Production of Hermaphrodites. Some are of Opinion that Hermaphrodites are form'd whilst the Terms are upon Women, which being always impure, they can produce nothing but Monsters; but to this it may be answer'd, that when Children are conceiv'd during the flowing of the Terms, there is a greater probability of their being born with the Itch, or other scorbutick Distempers, than of their being Hermaphrodites.

Others believe, that the Man and the Woman having equally contributed

buted to Generation, the forming Power which endeavours to render the Matter whereon it works like unto those it came from, imprints the Characters of Man and Woman upon it: And that some have been able to engender in a double Capacity, as to have a Child with one Breast resembling that of a Woman, and the other that of a Man; but this Opinion is very fabulous, for the uniting Faculty, which is the Effect of the Soul, is not capable of making such very great Differences; and Generation being accomplish'd, thro' the Fermentation of the Seed only, it cannot separate their Actions after they are mix'd.

Some Naturalists tell us, that where Nature design'd Seed in the Womb for a Male only, (as working up for the best, and aiming at the highest Perfection of its Workmanship) too much Cold and Moisture accidentally falling into the Work, before it is.

is perfected in the Womb, at the same time there being too great a quantity of Seed and menstruous Blood, what was intended for Man in part degenerates, and renders the Infant of a double Sex or Nature, placing it in the middle of both Sexes, as seeming to participate of Male and Female.

Others say, That Nature having always a particular care of the Propagation of Mankind, endeavours for the most part to produce Females: And thus we may observe, the Number of Men Hermaphrodites to exceed the Women ones, Nature having chalk'd out to the first the Lines of a Woman's privy Parts. To this Opinion it is objected, that Nature being nothing but the Power of God in the production of Creatures, it never works but according to his Orders upon the Matter that is given the Female; and of consequence Hermaphrodites depend more upon the Disposition of the Matter for
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Generation, than upon any previous Design of Nature.

Some are of Opinion, that God having created Man and Woman, we have essentially within us a Faculty to become either the one Sex or the other; for which Reason it is no wonder if an Hermaphrodite is sometimes produc'd, since we are potentially so. This Notion is drawn from *Plato*; and though some part of the Scripture may at first seem to favour it, yet, strictly consider'd, one may find a quite different Sense; and this Opinion was condemn'd by Pope *Innocent III.*

The Ancients were of Opinion, that there is a certain Cell in the Womb of some Women, into which the Seed falling, when *Mercury* and *Venus*, or *Mercury* and *Luna* are in Conjunction, an Hermaphrodite is engender'd; or that the Conjunction of *Mars* and *Venus* disposes the Matter that serves for the forming of the Child so confusedly in the Mother's Womb,

Womb, that it becomes the Cause of the Birth of an Hermaphrodite. In answer to this, those Planets are too remote from us to be the proximate Causes, and to have an absolute Influence on the Body of the Child that is forming in its Mother's Womb; and admitting such a Conjunction might cause a Deformity, it would not appear however in two Hermaphrodites born at different Seasons: But in *Turkey*, and other Eastern Countries, where these Planets have the greatest Influence, Hermaphrodites are more numerous than in the Western Parts of the World, and they are oblig'd to go in different Habits from other People (*viz.* with Cloaths partly belonging to Men and partly Women) to prevent their lying with any; and if they go without these Habits they are punish'd severely.

These are the various Opinions of curious Naturalists; but to proceed to other Particulars which are more
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probable, we must more nicely examine the Nature of the Seed to find out the cause of the Confusion of Sexes. The Seed is for the most part indifferent as to the two Sexes, and if it happens to meet with a Ball or Egg in the Horns of the Womb that is full of Spirits, and includes a hot, dry, and close Matter, it will impregnate so as to produce a Boy; but if the Seed meets with a Ball or Egg, not hot nor dry or fill'd with Spirits, tho' it will animate it, yet 'tis with less strength, so as a Girl will be produc'd. And if the Matter contain'd in another Ball, is exactly temper'd in its Quantities, and equal in its parts, so as there is no Predominancy, the Seed of the Man by its superior Power will determine this matter for a Boy or a Girl: But if a Man's Seed dispos'd to determine the temperate Seed of a Woman to one of the two Sexes has not a sufficient quantity of Spirits to effect it, and the Seed of the Woman prevails

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for the contrary Sex, then an Hermaphrodite is form'd, who has relation to one and the other according to the different Endeavours of the animated Seed of the Man or Woman.

The Intelligence whose Business it is to compose the little Body of Hermaphrodites, is very much disturb'd to meet with a Matter that is intractable for the regular forming of the Genital Parts. On one side the Matter is moist and loose, on the other close and dry; here 'tis hot and there 'tis cold. This Matter is so different and consists of such rebellious Particles, that 'tis impossible to manage it, and the quantity of Matter is so small that it is destitute of Heat, without which the Intelligence cannot perfectly form all parts of the Body. If the Matter turns to a Male, he will be too dull and too cold to Engender, and will be imperfect in his privy Parts; if it proves

proves a Female, she will in time be of too hot and dry a Nature, and will be Deficient of Organs for the Seed and menstruous Blood, in order to Form and Nourish a Child.

This Intelligence, or the immortal Soul that works from the Beginning, in all probability about the thirty fifth Day begins to be employ'd in making the privy Parts of a Boy, for which purpose it lays hold on the Matter at first Elect-ed for that end, and which it put in the first place, where the privy Parts ought to be. This being done, it works continually, but wanting Matter to perfect the privy Parts, it borrows of the Neighbouring Parts, chusing rather to render others Disfigur'd, than to be wanting in the compleat Forming of the Parts that must serve for Generation.

But when there is not Matter enough to Form the genital Parts of a Boy, the œconomy of the Intelligence Husbands it and pla-

ces and disposes all things so well for the perfect forming of the Parts that 'tis not to be express'd, but the situation is inward, as wanting Heat and Strength of Matter to push them out; after this the Intelligence proceeds in the Forming of the privy Parts of those Hermaphrodites who are counted Girls, but are really Boys. These seem to Change Sexes, and in time come to be Men, and Marry, and get Children. The natural and genital Heat increasing daily, pushes out the privy Parts about the Age of fifteen, twenty, or twenty five, till which time they lie hidden. These must be at full Age before they are able to Caress a Woman; and where after the coming out of the privy Parts they Copulate, it will be a hard matter for them to Engender, being in their Nature Cold.

As the Intelligence wants Matter for the Forming of the privy Parts

of

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of the three first sorts of Hermaphrodites, so there is more than there is occasion for in the fourth. About the forty fifth Day, the Intelligence being at a loss how to place the Matter it has receiv'd for the Amorous Parts, determines at last to make the *Clitoris* bigger and longer than ordinary, and to leave to the inward genital Parts of a Girl a natural Figure, that they may one Day serve for Generation. These sorts of Hermaphrodites as I have already observ'd, have frequently pass'd for Men, being in reality nothing but Women.

But in short, the Intelligence must accomplish its Work, of what Matter soever it be; it begins to work, and will without doubt make Parts in some measure determin'd to either Sex, provided the matter be not so unequal, and of such a different Complexion as to make it impossible to effect it, when it Forms an Hermaphrodite, and sometimes a Monster.

that is neither Man nor Woman, as having no privy Parts, either of the one or the other.



Of unnatural Births, Monsters, and extraordinary Conceptions.

Hermaphrodites being Monsters in Nature, it is no more than what may be reasonably expected that my Account of their Generation, should be follow'd with some very extraordinary unnatural Births, monstrous Productions of another Kind, and wonderful Conceptions.

The Heathen Philosophers, were so prejudic'd to the Opinion of Woman's being an imperfect Animal; (alleging that Nature always propos'd to herself the Generation
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of Males as being the most accomplish'd piece of Workmanship;) that they look'd upon Woman as a Monster in Nature; but the Scriptures teach us, that Man and Woman are equally perfect in their Kind, and Nature cannot be suppos'd to produce more Monsters than perfect Beings, which must be the Case, if this Opinion were allow'd, Women being more numerous than the Men.

Monsters are deprav'd Conceptions, defin'd by the Ancients to be excursions of Nature, and are always Vicious, either in Figure, Situation, Magnitude, or Number. When they bear the resemblance of a Beast, they are said to be vicious in Figure; when the Parts are disproportion'd, as that one Part is too big for the other; (which is a thing very common by reason of some Excrecence) they are vicious in Magnitude; if the Ears were on the Face, or
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the Eyes on the Breast, &c. as was seen in a Monster born at *Revanna* in *Italy*, in the Year 1570. they are vicious in Situation; and when having two Heads or four Hands, and two Bodies join'd, as had a Monster born at *Zarzara* in the Year 1540, they are vicious in Number.

In the Reign of *Henry* the 3d, there was a Woman deliver'd of a Child, having two Heads, four Arms, and two Bodies which were join'd down to the Navel. The Heads were so plac'd that they look'd contrary ways. It was the Female Sex, and both Heads would speak, laugh and cry; and both Eat and be Hungry together, but there was but one Fundament to disburden Nature; sometimes one would Speak, and the other would keep silence, and sometimes both speak at the same time. It liv'd several Years, but one of them surviving the other, it carried the Dead one so long, that

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that at last it fainted with the Burden. And at a Village call'd *Ubaten* in *Flanders*, a Child was Born which had two Heads and four Arms, appearing like two Maids joyn'd together, having two Arms lifted up between and above the Heads, the Thighs being plac'd as it were cross one another.

In the Year 1579, A Monster was Born in *France*, cover'd all over with Hair like a Beast, its Navel being in the place where his Nose should have been, his Eyes plac'd in the Situation of the Mouth; and its Mouth was in the Chin. It was of the Male-kind, and liv'd but a few Days, affrighting all that beheld it. And near *Elselling* in *Germany*. in the Year 1529, there was a Boy Born with one Head and one Body, having four Ears, four Arms, and four Feet, and but two Thighs, and two Legs: This Birth, in the Opinion of the Learned, proceeded from a Redundancy

dancy of Seed beyond what was sufficient for one Child, but not enough for Twins, wherefore Nature Form'd what she could. There might be many other particular Instances given of Monstrous Births, as some sticking together by the Bellies, others by the Breech; some Born without Arms or Legs, others without Heads, yet have they liv'd for some time, till want of Sustenance made them pine away and Die, as having no place to receive it; and others with Heads like Dogs, Wolves, Bears, and other Beasts. But I shall proceed to the cause of their Generation.

The Natural Cause of Generation of Monsters, according to the Ancients, is either in the Matter, or in the Agent; in the Seed or in the Womb: The Matter may be unable to perform its Office two ways; by Defect, or by Excess: By Defect, when a Child hath but one Arm, or one Leg, &c. and

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and by Excess, when it hath three Hands or two Heads. The Agent or Womb may be in Fault several ways; as in the forming Faculty, which may be too strong or too weak, by which a deprav'd Figure is oftentimes produc'd; the ill Conformation of the place of Conception will cause a Monstrous Birth; and the imaginative Power at the time of Conception, is so forcible, that it stamps a Character of the thing upon the Child; so that the Child of an Adulteress, by the strength of Imagination may have a nearer resemblance of her Husband, than of the Person who begat it. And some Histories mention, that through this Imaginative Faculty, a Woman at the time of Conception, beholding the Picture of a Blackamoor, produc'd a Child resembling an Æthiopian.

Monsters are sometimes Engender'd by unseasonable amorous Embraces, as when a Man enters on the

the Pleasures of Venus at a time as the monthly Flowings are upon his Wife; For this being against Nature, it is no wonder that it should produce an unnatural Offspring. If therefore a Man's desire be never so great for Copulation at such a time, yet the Woman ought not to admit of his Embraces; the issue of those unclean Embraces proving often Monstrous, or dull and heavy, and Defective in their Understandings.

Sometimes by a corruption of Seed, Monstrous Shapes are form'd, which by some is ascrib'd to the bad Influence of the Planets, that were predominant at the time of Conception; and sometimes the straightness of the Womb is attended with many Inconveniencies, for Nature not having sufficient room to frame her Work in, the Child is rump'd up, which occasions some

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to have hump'd Backs, crooked Arms, and Legs, round Shoulders, Wry Necks, and the like.

The divine Cause of these Monstrous Generations, proceeds from the permissive Will of our Great Creator, who many times suffers Parents to bring forth such Deform'd Creatures as a Punishment for their Lust: And some Authors are of Opinion, that outward Deformity of Body is generally a Sign of the Pollution of the Heart, as a Curse upon the Child for the Incontinency of the Parents.

In the Writings of some Authors mention is made of Monsters engender'd by infernal Spirits; and as the Scriptures give us to understand that the Angels being taken with the Beauty of the Daughters of Men, went in unto them, and that from such a Conjunction, Giants were Born, so we may infer that if Angels can mix Amoreously with Women,

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and engender Children, the Devils who only differ from Angels by their Fall, may also draw Women into immodest Pleasures, and Defile them with their Embraces : But it is highly inconsistent to suppose that our Creator who is all Purity, would permit the worst of Spirits to propagate his diabolical Offspring.

Devils assuming to themselves Human Shapes, in the opinion of Ancient Writers, may abuse both Men and Women , and with wicked People use carnal Copulation. *St. Austin* yields to this Notion, and that Generation may thereby be effected ; but his Opinion was grounded more upon the depositions of Melancholly superstitious Persons, than from any demonstrable Proofs ; and 'tis impossible that such an unnatural Conjunction can produce a humane Creature, though some will have it that it may,
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and that his Malice shall be a Sign of his Extraction.

The *Rabbins* beleived that the *Silvani*, *Pans* and *Fauni*, call'd *Incubus's* and the *Tutelar* Gods, were Creatures left imperfect the first *Friday* Evening, and not finish'd by God, as being prevented by the ensuing Sabbath; for this reason they alledg'd, these Spirits love Mountains and dark Places only, and never appear but in the Night time: And the *Incubus's* not only Court and desire to Caress Women, but have actually Caress'd them.

Hierenimus Cardanus writes of a Maid which was got with Child by a Devil, she thinking it had been a fair young Man who had Enjoy'd her; and some Witches fancy they have been at the Sabbath, and Caress'd by the Devil, whose Privy Parts were full of Bristles, Scaly, and the Seed cold as Ice; but this has proceeded only from a distracted Brain: Besides

we learn from Scripture that Devils being pure Spirits, are quite different Substances from those of Men. That they have neither Flesh nor Blood, nor Privities, and consequently no Seed for Generation. That though they sometimes assume Bodies, these Bodies are only form'd of Air, and do not Live, neither can they exercise the Operations of Life: That having no occasion to hope for Posterity, as being Eternal and Unhappy, they cannot be suppos'd to be desirous of perpetuating their Species or to take pleasure in the Embraces of Women.

The Stories of Women having Commerce with Devils, are very Fabulous, and proceed chiefly from Dreams and Nocturnal Illusions; a Lecherous and Melancholly Woman seiz'd with the Night Mare, may verily beleive that the Devil Carresses her; especially if her Fancy is taken up with Tales of Witches.

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ches. *Leo Africanus* tells us, That what is attributed to Devils, is committed by Lascivious Men, and Lecherous Women, who perswadē others, that they are Caress'd by Devils. The Witches of the Kingdom of *Fez*, according to History, are very desirous that People should beleive them to be familiar with Devils, and for that Reason endeavour to tell surprizing Stories to those that consult them; they do not require any Fees from handsome Women that come to see them, but only intimate the Desire their Master has to Caress them for a Night. The Husbands take these Impostures for Truth, and surrender their Wives to the Gods and the Winds. Night being come, the brawny Sorcerer (who Employs the Persons abovemention'd, to ensnare fine Women to his Caresses) Embraces the fair one closely, and Enjoys her instead of the Devil. If this Ignorance and Su-

perstition prevail'd in this Kingdom, I doubt not but it would very much Pleasure the frolicking Libertines.



Extraordinary Conceptions.

BEfore I begin to trace any Particulars of extraordinary Conceptions, I shall insert a surprising Account of a Woman that went Twenty five Years with Child, from the Writings of Monsieur *Baile*, which contains a great deal of Variety relating to untimely Generations.

Margaret Matthieu a Cloth-worker's Wife at *Tbolouse* in France, in the Year 1653, and towards the Ninth Month of her Reckoning, had the Pains of Woman's Labour upon her at Church; and some part of the Waters being already voided, she acquainted the People about her,

that

that she fear'd she should be Deliver'd in the Church. Immediately she was carried to a Neighbouring House, and her Pains abating upon the Relief she there met with, she was afterwards convey'd Home, where her Pains return'd with more Violence than before. Upon this, Doctor *Cartier*, and Doctor *Mulatier* two famous Physicians, and Mr. *Cortade* a very skilful Surgeon were sent for, and endeavour'd, tho' in vain, to give her Relief. She continued for two Months under the torture of these violent Pains, and voided Clots of Blood without Fibres or any carnous Matter. Afterwards she voided a white Humour, that was sometimes tinctur'd with Blood; and her Breasts were fill'd with an extraordinary quantity of Milk. About the Fifth Month the Flux of the Blood ceas'd, and she recover'd her Strength by Degrees, being still incommoded with a troublesome Load in her Belly, and ne-

ver easy but when she lay upon her Reins.

From the Year 1653 till the Year 1678, she suffer'd now and then as violent Pains as those of Child-birth. When they attack'd her most severely, she entreated the Surgeon to rip up her Belly, and so put an end to her Misery. She was troubled with frequent Swoonings, and unaccountable Longings for certain sorts of Aliment. Some of the Women about her affirm'd, that they saw the Child move several times; but the Surgeon and the Apothecary, who observ'd her very narrowly, and were frequently call'd, could never perceive any other Motion than that which attended the Mother's turning from one side to the other; for then the Lump fell to the side upon which she lay.

During this space of time, which was Twenty five Years and some Months, this Woman had several fits of Sicknes, and at last died

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of a continual Fever, in January 1678, being in the Sixty second Year of her Age.

The next Day after she was Dead, Mr. *Cortade*, open'd her Corps, in the presence of Monsieurs *Gailart*, *Baile*, *Laborde* and *Grangeron* all famous Physicians; and of Mr. *Labat* and *Corboneau*, two noted Anatomists. Having cut up the Muscles, and the *Peritonæum*, they found the Cawl schirous, and somewhat carnous, and about two Fingers breadth thick. 'Twas stretch'd over the Mass they sought for and adher'd to it. When they lif'ted it up, they turn'd over the whole Heap, towards the Breast of the Deceas'd Person, and then they had some Apprehension that the shapeless Mass was a Child: At first View they doubted it, because 'twas found out of the Womb, but their Doubts were quickly dispell'd, when they put a Knife into it and felt the Bones, and saw Nails

Nails and Toes upon one of the Feet, that they separated from the Mass.

Before they meddled further with the Mass, they had a mind to see what Condition the parts of the *Abdomen* were in, and particularly the Womb, upon which they found a Body, which being hard like a Stone, enclos'd a great Ulcer that spread its self over the Bottom of the Womb. Upon the Womb side it had a Cavity full of white and thick Pus, without any noisome Smell. On the Opposite Side 'twas hollow, and resembled the convex Side of an Oister. The rest of the Womb was in its Natural State, and they met with no considerable Accident in the Neighbouring parts.

They cut out the Mass, and carried it to the Surgeon's House, to be view'd at their leisure. The whole Mass was encompass'd with a callous Matter, under which they found

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found all the Parts of a Child
harden'd and half putrified ; and
these weigh'd Eight Pound. They
cut up all the *Viscera* in the three
Cavities, the particulars whereof
may be read in Mr. *Baile's* Book
of Anatomy. This is the Account
given by Mr. *Baile*. I come now
to extraordinary Conceptions.

Some Authors affirm, that a young
Man having spilt some Seed in a
Bath, a Girl afterwards Bathing
in the same Water, the Seed was
suck'd in by the Girls Womb, and
she became with Child. But Mon-
sieur *Dionis* is not of this Opini-
on : He will not allow the Womb
an attractive Faculty, so as to suck
up from the outer Extremity
of the Neck, and oblige it to
repair to its Cavity. And the
Seed being a Liquor, would be so
mended with the Water, that 'tis
impossible all its particles should ral-
ly, and continue their Activity and
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prolifick Quality, till their Arrival in the Womb.

And the History reported by *Riolanus* favours the Opinion against those who maintain that Generation may be perform'd by shedding of the Seed on the Cabilia of a Woman's Privities. The *Vagina* of the Woman mention'd by this Writer, was shut up with Scars after a troublesome Child-birth, to such a Degree as only to leave a small Hole for the passage of the Terms and Urine, through which also pass'd the Husband's Seed that got her with Child; this might not hinder these two Persons from Copulating strictly; nay, there must have been a strict Alliance and the Womb, by contracting of the Passage, must in this Case have drawn the Seed as greedily as an hungry Stomach attracts the Victuals by the Mouth.

Some Persons have believ'd that a Woman may Engender, without the Application of a Man's Privities.

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They tell us of a Woman that was got with Child in the Embraces of her She-Companion, who but a little before came from her Husband's Arms : And of a young Woman that was found Breeding by no other Cause than her Father's having by chance Polluted himself in the same Bed where she was : But these Stories seem to be contriv'd to cover the Lasciviousness of Women, and conceal the Vice of an impure Love.

There is a Story in some Authors, that having put Human Seed into a Viol close stopp'd, and plac'd it for some time in a Dunghill that was moderately hot ; they observ'd that the Particles drew up themselves in such Order, as to assume the Form of a Child. This (say they) comes to pass after the same manner as the Forming of a Chick in an Egg, which requires only a temperate Heat to Hatch it. But they agree, that 'twas impossible

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ble to Nourish this Infant, which according to them, perish'd before 'twas intirely Form'd. If this Observation were true, it would make us believe that the whole Matter of which the Child is Form'd proceeds from the Man. But this Story wants Confirmation, as does likewise the following Relation Communicated in a Letter by Mr. Donat Surgeon to the Army in Italy, relating to a Man's Conception.

I Am at this very time employ'd in tending a Person of Quality that's come a great way off. In the right Side of his Scrotum he had a great Lump, bigger than the Head of a Child; which I cut off, and afterwards ty'd up the Spermatick Artery. This Lump was a Mass of Flesh, all over Spermatick, and very Solid, with very hard Bones in every part. 'Twas contain'd in an After-birth with a great deal of Water. The Spermatick Vessels which

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which perform'd the Office of those we call Umbilical, were overgrown much beyond their Natural size. The Circumstances that occasion'd this Generation, confirms the Effect that follow'd. In June last, the Gentleman us'd a great deal of Liberty with a certain Lady, without coming to actual Enjoyment; upon which he was seiz'd with a cutting pain in the right Testicle, which after two Hours became insensible. In process of time a Tumour rose by degrees, which was join'd to the Testicle, and was as big as a Turkey's Egg. The 8th of December last, this Gentleman came hither incognito; but put off the Operation 'till this time, by reason of the cold Season. In the mean time the Swelling increas'd so much, that the Scrotum being incapable of a greater Extension; it reach'd all over the Groin, and I had a great deal of trouble in tying the Spermatick Vessels at the Rings of the Abdomen. This is

88 A TREATISE of &c.

an Experiment that shews, that the whole Substance of Man is contain'd in the Male Seed; and that Women furnish only the Vessel, and the Substance of Growth and Nourishment. I have preserv'd this Production to justify the Truth of my Assertion.

Sisteron, May
the 3d. 1697.

Donat.

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